This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

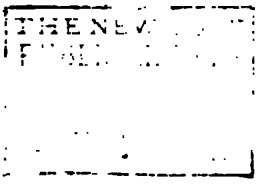
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

3 3433 07479368 2



JOHN HEBB, M.D. F.R.S.

Publish'd as the Act directs by T. Cadell, May 15. 1787.

THE

WORKS

THEOLOGICAL, MEDICAL, POLITICAL, AND MISCELLANEOUS,

OF

JOHN JEBB, M.D. F.R.S.

WITH

MEMOIRS

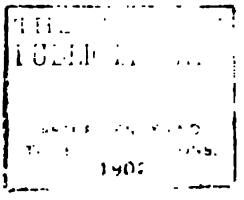
OF THE LIFE OF THE AUTHOR;

BY JOHN DISNEY, D.D. F.S.A.

IN THREE VOLUMES.

VOL. I.

LONDON:
SOLD BY T. CADELL; J. JOHNSON;
J. STOCKDALE.
AND BY J. AND J. MERRILL, CAMBRIDGE.
MDCCLXXXVII.


1902

PREFACE.

THE following work was undertaken in the ardour of friendſhip, and from a zeal for the intereſt of truth, the civil and religious liberties of our country, and the improved education of the riſing generation, without ſtaying to count the coſt, or to conſider the difficulties which lay in the way of its execution. In the collected motives which induced the engagement to the public, there can be no juſt cauſe for cenſure. In the execution of the deſign, the editor ſuſpends his confidence, and refers his readers to his expreſs ſtipulations, in which he made himſelf reſponſible only for "the humble produce of diſintereſted induſtry and fidelity."

As the biographer of Dr. John Jebb, and the editor of his works, I have availed myſelf of all the information which could be derived from long perſonal knowledge, and

from an intimate and uninterrupted friendſhip: I have alſo had acceſs to ſome private papers which demonſtrate the integrity and piety of his mind. Nevertheleſs, certain difficulties and embarraſſments have ariſen in both departments, which, though they were in ſome degree foreſeen, and were formidable on ſeveral accounts, have neither been ſlighted, nor ſuffered to impede or obſtruct my progreſs. The recent death of Dr. Jebb, while it facilitates the knowledge of ſome facts, involves no ſmall difficulty in the impartial recital of them. More particularly, as he bore a conſiderable part in tranſactions of a public nature, his name is neceſſarily connected with many living characters. And wholly to have ſuppreſſed all mention of others, would have been to have overlooked a fruitful field of obſervation; or to have drawn a curtain before that mirror, in which both our contemporaries and our poſterity will look for truth and improvement. To have affected an exceſs of candour, would have been equally blamable, as it could not have been maintained without

without more important ſacrifices. If on the preſent, and on ſimilar occaſions, the workers of iniquity meet with reproof, they ſhould recollect, that as they ſowed, they might expect to reap: and, on their own account, we may hope they will feel more pungent mortification, in the recollection of having done a wrong and injuſtice to truth and the common intereſt of mankind, than at the barely being reminded of it. I will only add, that as I have not gone out of my way to ſeek inſtances of defection from virtue, for the ſake of detailing the diſgrace of others, but have rather ſuppreſſed in ſilence, what did not neceſſarily concern my direct purpoſe; ſo, where the circumſtances of the caſe required the exhibition of what appeared to me to be a criminal delinquency, I have brought forward the facts, and, for the moſt part, left my reader to make his own comment; at leaſt, when my facts are ſpecial, my obſervations are general.

Of the importance of events and of papers, different perſons will form very contrary judgments. Some, which may ſeem

unintereſting in the preſent moment, may afford not an unuſeful leſſon in future time and on ſome future occaſion: if they ſhall not produce the completion of thoſe bleſſings to which they have been directed, they may, at leaſt, induce a better temper in the opponents to their eſtabliſhment.

But, we may go further in our reaſonable expectation: we owe to the great principles of the reformation and the revolution that portion of religious and civil liberty which we do enjoy; and in the cultivation and comprehenſion of theſe principles in their proper extent, we may, by gradual, and perhaps not ſlow paces, advance in the ways of peace, to the perfection of our chriſtian and conſtitutional privileges, until both prince and people ſhall enjoy the utmoſt practical extent of true liberty of both kinds.

In the diſpaſſionate peruſal of our author's labours, the members of the church, the univerſities, and the ſtate, may learn wiſdom; and in the reflection of having rejected the friendly offers of his ardent deſire

for

for their advancement and proſperity, they may, at ſome time, inſtance their better judgment by their reformation. The conſiſtent proteſtant, the affectionate parent, the virtuous patriot, will admire the wiſdom and zeal of our author in his plans and exertions for the religion of the goſpel, the improved education of youth, and the reform of ſome important parts of the political conſtitution of their country, although they may be diſpoſed, in ſome caſes, to accommodate to the temporary expediency of other meaſures, leſs perfective of true liberty.

My particular obligations are due to ſeveral greatly eſteemed and very reſpectable friends, for their communications and aſſiſtances in various ways, the recital of whoſe names would do me much honour; but, unwilling to make them generally reſponſible for faults, which may be peculiarly my own, I deny myſelf the gratification of making any other than this general acknowledgment of their kindneſs.

The patronage which has been afforded to the preſent publication, will appear to be conſiderable from the numerous and reſpectable ſubſcribers, whoſe names are prefixed; but it has been rendered ſtill more conſiderable by ſeveral inſtances of ſingular munificence, which do honour to human nature, but which were accompanied with a prohibition of every marked diſtinction. Theſe inſtances of regard for the memory of Dr. John Jebb, and of eſteem for his ſurviving conſort, have greatly contributed to excite my own attention and diligence, as they were attended with the moſt unequivocal evidence of the acceptableneſs of my undertaking; an undertaking, in the event of which I am no otherwiſe intereſted, than as the honour of my beloved friend, and the intereſt of truth and of mankind are concerned.

APRIL 17, 1787.

SUBSCRIBERS.

A.

HIS Excellency the Hon. John Adams, Ambaſſador from the United States of America.

Mr. Daniel Adams, Taviſtock-ſtreet, London.

Alexander Adair, Eſq. Pall-mall, London.

James Adair, Eſq. M. A. one of his Majeſty's Serjeants at law, and Recorder of London.

Mrs. Adair, Lincoln's-inn-fields, London,

Miſs Adair.

Robert Adair, Eſq. Argyle-ſtreet, London.

Robert Adair, Eſq. Lincoln's-inn, London.

William Adair, Eſq. M.A. Lincoln's-inn, London.

James Ainſlie, M.D. Kendal, Weſtmoreland.

Mr. Henry Ainſlie, M.A. Pembroke-hall, Cambridge.

Mr. Amory, Banker, Clement's-lane, London.

Sir Joſeph Andrews, Bart. Shaw-place, Berks.

Anonymous.

Mr. Arthur Anſtey, Lincoln's-inn, London.

Rev. Matthew Anſtis, Bridport Dorſetſhire.

John Anſtruther, Eſq. M.P. Lincoln's-inn-fields, London.

Rev. Edward Armſtrong, Bath.

Thomas Arnold, M D. Leiceſter.

Mr. Thomas Aſhill, Norwich.

Rev. —— Aſtley, Derbyſhire.

Rev.

B.

Mr. W. Bakewell, Burton-upon Trent, Derbyſhire.
Rev. N. Rigbye Baldwin, M.A. Croſby, Lancaſhire.
Rev. Thomas Ball, D.D. Brandon, Suffolk.
Mr. John Barker, Blackfriars, London.
Samuel Barlow, Eſq. Middlethorpe, Yorkſhire.
Jackſon Barwis, Eſq. Clapham, Surrey.
Mr. Baſnett, Nottingham.
John Lodge Batley, Eſq. Lamb's-conduit-ſtreet, London.
Mr. Edmund Batten, Yeovil, Somerſetſhire.
Thomas Butterworth Bayley, Eſq. F.R.S. Hope, Lancaſhire.
John Bayly, M.D. Chicheſter.
William Baynes, Eſq. Embſay-kirk, Yorkſhire.
John Baynes, Eſq. M.A. Gray's-inn, London.
Rev. Richard Beadon, D.D. Maſter of Jeſus college, Cambridge.
Rev. William Becher, M.A. Prebendary of Southwell.
Mr. John Bell, for Book Society, Yarmouth.
Samuel Yate Benyon, Eſq. Lincoln's-inn, London.
Rev. Samuel Berdmore, D.D. Head maſter of the Charterhouſe-ſchool, London.
Sir Robert Bernard, Bart. Brampton, Huntingdonſhire.
Thomas Bernard, Eſq. Lincoln's-inn, London.
Rev. William Bevil, London.
John Bicknell, Eſq. Lincoln's-inn, London.
James Bindley, Eſq. M.A. F.S.A. Commiſſioner of the Stamp-duties, London.
Rev. John Bing, Tamworth, Staffordſhire.
Thomas Birch, Eſq. New Bond-ſtreet, London.

Mr.

Mr. Bird, Surgeon, Chelmsford, Eſſex.
Rev. Francis Blackburne, M.A. Archdeacon of Cleveland, Yorkſhire.
Rev. Fra. Blackburne, LLB. Vicar of Brignal Yorkſhire.
Wm. Blackburne, M.D. F.S.A. Spring-garden, London.
Colonel Samuel Blackden, Maſſachuſets.
Mr. Wm. Blackburn, F.S.A. Southwark,
Mr. Bland, Surgeon, Newark.
Edward Bootle, Eſq. Lower Brook-ſtreet, London.
Rev. George Borlaſe, B.D. Fellow of St. Peter's college, Cambridge.
Rev. George Boſley, M.A. Cheſterfield.
Mrs. Bott, Crown-ſtreet, Weſtminſter.
Edmund Bott, Eſq.
Rev. John Bourne, M.A. Cheſterfield.
Rev. Lawrence Bourne, M.A. Drenfield, Derbyſhire.
Edward Brice, Eſq. Berner-ſtreet, London.
Mrs. Brice.
Edward Bridgen, Eſq. F.R.S. and S.A. London.
Richard Bright, Eſq. Briſtol.
Rev. William Broadbent, Tutor at the Academy at Daventry.
Richard Brockleſby, M.D. F.R.S. London.
Sir George Bromley, Bart. Stoke, Nottinghamſhire.
Mr. Samuel Brooke, Chatham-place, London.
George Brookſbank, Eſq. Bloomſbury, London.
Mr. Brough, B.A. Jeſus College, Cambridge.
Iſaac Hawkins Brown, Eſq. M.P. LL.D. and F.R.S.
Lancelot Brown, Eſq. M.P. Elſworth, Cambridgeſhire.
John Brown, Eſq. Great James-ſtreet, London.
Charles Brown, Eſq.

Rev.

Rev. E. T. Brydges, Wootton-court, Kent.
Rev. John Buckner, M.A. Boxgrove, Suſſex.
Mrs. Bull, New Palace-yard, Weſtminſter.
Thomas Bullock, Eſq. Harlyford, Middleſex.
Mr. William Buller, Wilton.
Rev. Peter Bulmer, B.A. Vicar of Thorpe, Lincolnſhire.
Book ſociety, Bungay, Suffolk.
Rev. Robert Burne, M.A. Rector of Boothby-graffoe, Lincolnſhire.
Rev. Richard Burne, M.A. Fellow of St. John's college, Cambridge.
Rev. William Burrow, M.A. Winfield, Derbyſhire.
George Byng, Eſq. Berkeley-ſquare, London.

C.

Mr. Cadell, Strand, London.
Edmund Calamy, Eſq. F.S.A. Lincoln's-inn-fields, London.
Rev. John Calder, D.D. London.
Mr. Caldwell, Attorney at Law, Newcaſtle, Staffordſhire.
Rev. Newcome Cappe, York.
Sir John Carter, Portſmouth.
John Carter, Eſq. Portſmouth.
William Carter, Eſq. Portſmouth.
Rev. Jonathan Carter.
John Cartwright, Eſq. Marnham, Nottinghamſhire.
Rev. Edmund Cartwright, M.A. Rector of Goadby, Leiceſterſhire.
Rev. Thomas Cautley, M.A. Fellow of Trinity college, Cambridge.

Right

Right Hon. Lord George Cavendiſh.
Mrs. Chalie, Bedford-ſquare, London.
Mrs. Chambers, Derby.
Mrs. Chambers, Mincing-lane, London.
Rev. Andrew Chambers, B.A. Vicar of Swinderby, Lincolnſhire
Anthony Chapman, Eſq. Dorſetſhire.
Rev. John Charleſworth, M.A. Offington, Nottinghamſhire.
Right Hon. Lord Chedworth.
Edward Chriſtian, Eſq. M.A. Fellow of St. John's-college, Cambridge.
Mr. William Chriſtie, jun. Montroſe.
Mr. Thomas Chriſtie, jun.
Mr. John Churchill, Abingdon-ſtreet, Weſtminſter.
William Clarke, Eſq. Bow Church-yard, London.
Mr. Edward Clarke, Pay-office, London.
Rev. Anthony Clarkſon, M.A. Rector of Langwith, Derbyſhire.
Mr. John Clay, St. John's-ſtreet, London.
John Clementſon, Eſq. Deputy-Serjeant at Arms to the Houſe of Commons.
Rev. Robert Clive, M.A. Archdeacon of Salop.
Robert Glynn Clobery, Eſq. M.D. Fellow of King's-college, Cambridge.
William Clyfford, Eſq. Lincoln's-inn-fields, London.
Rev. Lucius Coghlan.
Rev. William Collier, M.A. Fellow of Trinity-college, and Profeſſor of Hebrew, in the Univerſity of Cambridge.
Rev. Thomas Cooke, jun.
Rev. John Cooper, M.A. Leeds.

John Cornwall, Eſq. Portland-place, London.
Rev. William Coxe, M.A. F.R.S. Fellow of King's college, Cambridge.
Rev. John Cranke, M.A. Fellow of Trinity college, Cambridge.
Rev. Thomas Craſter, M.A. Rector of Thorpe-on-the hill, Lincolnſhire.
Rev. William Craven, B.D. Fellow of St. John's college, Profeſſor of Arabic in the Univerſity of Cambridge.
Mr. Charles Payne Crawfurd, B.A. St. John's college, Cambridge.
Peter Crompton, M.D. Derby.
Richard Croſs, Eſq. Shaw-hill, Lancaſhire.
James Currie, M.D. Liverpool.

D.

Rev. Thomas Dalton, B.D. Vicar of Cariſbrook in the iſle of Wight.
Robert Dache, M.D. Norwich.
Dr. Davis, Caermarthen.
Rev. Benjamin Dawſon, LL.D. Rector of Burgh, Suffolk.
Thomas Day, Eſq. Anningſley, Surry.
D.
Rev. William Dealtry, M.A. Rector of Wigginton, Yorkſhire.
Henry Dealtry, Eſq. Crown-Office, London.
George Dempſter, Eſq. M.P.
Thomas Denman, M.D. London.
Joſeph Denman, M.D. Bakewell, Derbyſhire.
Mr. Denniſon, Nottingham.
Samuel Devis, Eſq. Highgate.
Mr. Charles Dilly, Poultry.

Mrs.

Mrs. Diſney, Lincoln.
The late Rev. Sam. Diſney, LL.B. Vicar of Halſted, Eſſex.
Rev. Francis Dixon, M.A. Fellow of C.C.C. Cambridge.
Rev. Henry Dixon, C.C.C. Cambridge.
Rev. Fletcher Dixon, Stavely, Derbyſhire.
Michael Dodſon, Eſq. Boſwell-court, London.
Francis Douce, Eſq. F.S.A. Gray's-inn, London.
Meſſrs. Downes and March, Bookſellers, Yarmouth.
Mr. J. Dowſe, Bartlett's Buildings, London.
Rev. Matthias Doyley, M.A. Prebendary of Ely.
Henry Duncombe, Eſq. M.P. Copgrove, Yorkſhire.

E.

Rev. James Eaton, M.A. Nottingham.
Rev. John Edwards, M.A. Rollſton, Nottinghamſhire.
Francis Edmunds, Eſq. Worſbrough, Yorkſhire.
Right Hon. the Earl of Effingham.
Right Hon. the Counteſs of Effingham.
David Ellis, Eſq. Gwynfryn, Caernarvonſhire.
Rev. William Elliſon, D.D. Maſter of Sidney College, and Vice-chancellor of Cambridge.
Rev. Heneage Elſley, M.A. Rector of St. Bennet, Grace-church-ſtreet, London.
Rev. John Emeris, M.A. Maſter of the Grammar School, Louth, Lincolnſhire.
Thomas Emlyn, Eſq. Lincoln's-inn, London.
Rev. Peter Emans, Coventry.
Hon. Thomas Erſkine, M.A. one of his Majeſty's Counſel, Lincoln's-inn, London.
James Eſdaile, Eſq. New Palace-yard, Weſtminſter.
Rev. John Prior Eſtlin, Briſtol.
Rev. Joſeph Evans, Sheffield, Yorkſhire.

Rev.

Rev. —— Evans, Hacklow, Derbyſhire.
Mr Evanſon, M.A. Biggin, near Mitcham, Surry.
William Howel Ewin, LL.D. Cambridge.

F.

Rev. John Fallowfield, M.A. Fellow of Clare-hall, Cambridge.
Mr. Thomas Falkner, Southwell, Nottinghamſhire.
Mr. Falkner, Bookſeller, Mancheſter.
Everard Fawkener, Eſq. Commiſſioner of the Stamp-duties, London.
Samuel Felton, Eſq. F.R.S. and S.A. Charlotte-ſtreet, London.
Mr. M. Fernandez, Great Ormond-ſtreet, London.
Jonathan Field, Eſq. Lincoln.
Rev. John Firebrace, B.A. Black-Notley, Eſſex.
John Fiſher, Eſq. LL.D. Doctors Commons, London.
Rev. John Fiſher, B.D. Canon of Windſor, and Chaplain in Ordinary to his Majeſty.
Mr. Francis Fiſher, Croydon, Surry.
Mr. James Fiſher, Bedford-ſtreet, London.
Right Hon. Col. Fitzpatrick, Groſvenor-place, Middleſex.
John Fontblanque, Eſq. Temple, London.
Rev. Benjamin Forſter, Rector of Boconnoc, Cornwall.
Mr. Foſs, Gough-ſquare, London.
Rev. Charles Fowler, M.A. Vicar of Rollſton, Nottinghamſhire.
Mr. Fox, Surgeon, Derby.
Richard French, Eſq. Derby.
Rev. William Frend, M.A. Fellow of Jeſus college, Cambridge.

G.

Rev. Robert Garnham, M.A. Fellow of Trinity college, Cambridge.
Maximilian Garthſhore, M.D. F.R.S. and S.A. London.
Mr. John Geere, Hythe, Kent.
Rev. Edward Gibſon, Stannington, Yorkſhire.
Mr. Gillman, Warwick-court, Holborn, London.
Rev. F. Giſborne, M.A. Rector of Staveley, Derbyſhire.
Rev. John Gooch, D.D. Prebendary of Ely.
Mr. William Goodwin, Norris-green, near Liverpool.
Rev. Dr. Gordon.
Francis Goſling, Eſq. London.
Mrs. Macaulay Graham.
Robert Graham, Eſq. M.A. Lincoln's-inn, London.
Thomas Green, Eſq. Ipſwich, Suffolk.
Rev. Robert Greenaway.
Rev. Stephen Greenaway, M.A. Old Dalby, Leiceſterſhire.
Rev. Edward Gregory, M.A. Rector of Langar, Nottinghamſhire.
William Gregory, Eſq. B.A. Trinity college, Cambridge.
Rev. William Gretton, M.A. Littlebury, Eſſex.
Right Hon. Lord Grey, M.A. Trinity college, Cambridge.
Edward Griffith, Eſq. Caernarvon.
Joſhua Grigby, Eſq. M.P Drinkſton, Suffolk.
Joſhua Grigby, jun. Eſq.
Richard Grindall, Eſq. Broad-ſtreet, London.
Mr. William Guy, Surgeon, Chicheſter.

H.

Rev. Richard Hackett, M.A. Rector of Beckingham, Lincolnſhire.

Rev. J. Haggard, Benington, Hertfordſhire.
John Hailſtone, Eſq. M.A. Fellow of Trinity college, Cambridge.
Rev. Thomas Halliday, Norton, Derbyſhire.
Mrs. Hallifax, Cheſterfield.
James Halls, Eſq. Hornchurch, Eſſex.
Thomas Halſted, Eſq. Cambridge.
Rev. John Hammond, M.A. Cambridge.
R. Hamilton, M.D. Ipſwich, Suffolk.
Dr. Hancock, Saliſbury.
Miſs Hancock, Saliſbury.
Mrs. Hancock, Nottingham.
Right Hon. the Earl of Harborough.
Capt. John Hare, Lincoln.
Mr. John Harris, Sweetings-alley, London.
Miſs Harriſon, York.
Charles Harvey, Eſq. Temple, London.
Buſick Harwood, M.B. F.R.S. Profeſſor of Anatomy in the Univerſity of Cambridge.
John Hatſell, Eſq. Clerk to the Houſe of Commons.
William Hawes, M.D. Great Eaſt-cheap, London.
William Hawker, Eſq. Poundisford-lodge, Somerſetſhire.
Chriſtopher Hawkins, Eſq. M.P.
Mrs. H. Hay, Glynd-bourn, Suſſex.
John Heigham, Eſq.
John Hett, Eſq. one of the Maſters in the Court of Chancery.
Rev. J. H.
Samuel Heywood, Eſq. Harpur-ſtreet, London.
John Pemberton Heywood, Eſq. Lincoln's-inn, London.
John Heywood, Eſq. Trinity college, Cambridge.
Mr. Samuel Heywood, Attorney at Law, Nottingham.
Mr. N. Heywood, Liverpool.

Mr.

Mr. B. A. Heywood, Liverpool.
Samuel Hinde, M.B.
Rev. Henry Hodgſon, B.A. Corringham, Lincolnſhire.
Rev. William Hodſon, M.A. Fellow of Trinity college, Cambridge.
Mr. H. A. Hole, of Jeſus College, Cambridge.
John Holland, Eſq. Derbyſhire.
Rev. Philip Holland, Bolton, Lancaſhire.
Mr. Richard Holland, Half-moon-ſtreet, London.
T. H. Eſq.
Thomas Brand Hollis, Eſq. F.R.S. S.A. Acad. A.S. New-England.
John Hollis, Eſq. High Wycomb, Bucks.
William Hood, Eſq. Chancery-lane, London.
Rev. Charles Hope, M.A. Miniſter of All Saints, Derby.
Daniel Hopkins, M.D. F.R.S. Huntingdon.
Rev. Dr. Hornbrook.
John Howard, Eſq. F.R.S. Cardington, Bedfordſhire.
Miſs Howard.
Rev. John Howell, Yeovil, Somerſetſhire.
William Hunt, Eſq. Biſhopſgate-ſtreet, London.
Book Club, at the George-Inn, Huntingdon.
William Hutchinſon, Eſq. Eggleſtone, Durham.

J.

The late Rev. Dean Jebb, Egham, Surry.
Samuel Jebb, Eſq. Cheſterfield.
Miſs Jebb, Cheſterfield.
Mr. Avery Jebb, Cheſterfield.
J. J. B. D.
Edward Jeffries, Eſq. Treaſurer of St. Thomas's Hoſpital, Southwark.

Adam Jellicoe, Eſq. Highbury-place, Middleſex.
Adam Jellicoe, Eſq. for the reading Society at Paul's-head, London.
Edward Jennings, Eſq.
Rev. Thomas Jervis, London.
Mr. Ingle, B.A. St. Peter's college, Cambridge.
Rev. Thomas Joy, B.A. Smeaton, Yorkſhire.

K.

Francis Kemble, Eſq. Swithin's-lane, London.
Robert Kennedy, Eſq. London.
John Kent, Eſq.
John Kerrich, Eſq. Harleſton, Norfolk.
Rev. Thomas Kerrich, M.A. Horringer, Suffolk.
Godfrey Kettle, Eſq. Gower-ſtreet, London.
Book Club, at Kimbolton.
Mr. William Kinnard, Holborn, London.
Mr. John Kinder, Cheapſide, London.
Rev. John King, M.A. Rector of Witneſsham, Suffolk.
Rev. Andrew Kippis, D.D. F.R.S. and S.A. Weſtminſter.
William Kirkland, M.D. Chelmsford, Eſſex.
Samuel Knight, Eſq. Milton, Cambridgeſhire.

L.

W. M. Lally, Eſq. Six Clerks-office, London.
Rev. Edmund Lally, M.A. Vicar of Whitegate, Cheſhire.
Rev. James Lambert, M.A. Fellow of Trinity college, Cambridge.
Mrs. Lancaſter, Cambridge.
——— Lane, Eſq. Lincoln's-inn, London.

Rev.

Rev. J. Lathbury, Rector of Levermore, Suffolk.
Right Rev. Dr. Edm. Law, Biſhop of Carliſle.
Right Rev. Dr. John Law, Biſhop of Clonfert.
John Leaper, Eſq. Derby.
Simon Le Blanc, Eſq. LL.B. Serjeant at Law, Lincoln's-inn, London.
John Lee, Eſq. M.P. one of his Majeſty's Counſel, Lincoln's-inn, London.
Henry Auguſtus Leiceſter, Eſq. Trinity College, Cambridge.
Charles Leiceſter, Eſq. Trinity college, Cambridge.
John Coakley Letſom, M.D. F.R.S. and S.A. London.
Sir Watkin Lewis, Knt. M.P. and Alderman of London.
Library of St. Peter's college, Cambridge.
Library of Queen's college, Cambridge.
Library of Jeſus college, Cambridge.
Library of Havard Univerſity, New-England.
Subſcription Library, Lincoln.
Literary ſociety, Lincoln.
Medical ſociety at Lincoln.
Rev. Theophilus Lindſey, M.A. Eſſex-houſe, London.
Mr. Lindſay, Shire-lane, London.
Rev. William Lloyd, M.A. Rector of Stamborn, Eſſex.
Gamaliel Lloyd, Eſq.
Mr. Richard Lobb, Iſlington, Middleſex.
Rev. Robert Lock, B.A. Vicar of Farndon, Nottinghamſhire.
Capel Lofft, Eſq. Troſton-hall, Suffolk.
Mr. Logan, Surgeon, Leeds.
The London Library, Ludgate-hill.
Rev. Alex. Longmore, LL.B. Baddow, Eſſex.

Stephen Luſhington, Eſq. Upper Harley ſtreet, Cavendiſh-ſquare, London.

Rev. J. S. Luſhington, M.A. Bottiſham, Cambridgeſhire.

M.

Mrs. Mackenzie, Emmanuel-lane, Cambridge.

E. L. Mackmurdo, Eſq. Cheapſide, London.

Philip Mallet, Eſq. Newington-green, Middleſex.

William Manning, jun. Eſq. St. Mary-Axe, London.

William Manning, Eſq. Yarmouth.

John Manning, M.D. Yarmouth.

James Mansfield, Eſq. M.A. one of his Majeſty's Counſel, Inner Temple, London.

Rev. Thomas Mantell, M.A. Fellow of C.C.C. Cambridge.

James Martin, Eſq. M.P. Downing-ſtreet, Weſtminſter.

Rev. Thomas Martyn, B.D. Profeſſor of Botany in the Univerſity of Cambridge.

Francis Maſeres, Eſq. F.R.S. Curſitor Baron of the Exchequer.

The late Mr. Maty, M.A. Under Librarian at the Britiſh Muſeum, London.

Anthony Lax Maynard, Eſq. Cheſterfield.

William Middleton, Eſq. M.P. Crownfield-hall, Suffolk.

Rev. Sir Charles Mill, Bart.

Thomas Mills, Eſq. Lincoln's-inn, London

Mrs. Eſther Milnes, Wakefield.

Richard Milnes, M.D. Cheſterfield.

James Milnes, Eſq. Thornes Houſe, Yorkſhire.

Mrs. R. S. Milnes, Fryſtone, Yorkſhire.

Frederic Montagu, Eſq. M.P. Popplewick, Nottinghamſhire.

Rev. Stephen Moore, MA. Vicar of Brodſworth, Derbyſhire.
M.
Rev. John Morewood, M.A. Cheſterfield.
Mr. William Morgan, Equitable Aſſurance Office, New Bridge-ſtreet, London.
Allington Morley, Eſq. Blue-bridge, Halſted, Eſſex.
Rev. Richard Moſeley.
Francis N. C. Mundy, Eſq Markeaton, Derbyſhire.
Rev. Robert Myddleton, M. A. Fellow of Clarehall, Cambridge.

N.

Rev. Benjamin Nailor, Sheffield, Yorkſhire.
George Nevile, Eſq. Thorney, Nottinghamſhire.
Rev. Henry Newcome, M.A. Gresford, Denbighſhire.
Book Society at the Kingſton Arms, Newark.
Robert Newton, Eſq. Norton-houſe, Derbyſhire.
Andrew Newton, Eſq. Lichfield.
Rev. Henry Norman.
Rev. Charles Norris, M.A. Fellow of Trinity college, Cambridge.
Mr. North, Fleet-ſtreet, London.
New Book Society at Nottingham.

O.

Miſs Oats, Cheſterfield.
Scroope Ogilvie, Eſq. Sackville-ſtreet, London.
Mrs. Ogilvie.
T. H. B. Oldfield, Eſq. Seaford, Suſſex.
Rev. William Oldham, B.D. Bungay, Suffolk.
Mr. Oldham, Lombard-ſtreet, London.
Rev. Edward Oliver, D.D. Rector of Swanſcombe, Kent.
Craven Ord, Eſq. F.S.A. London.

Iſaac Oſborne, Eſq. Lawrence-Pountney-lane, London.
Rev. Robert Outlaw, B.A. Brockton, Shropſhire.

P.

Mr. Robert Padley, Burton-Joice, Nottinghamſhire.
Joſeph Paice, Eſq. Bread-ſtreet-hill, London.
Rev. William Paley, M.A. Archdeacon of Carliſle.
Rev. Thomas Parkinſon, M.A. F.R.S. Fellow of Chriſt's college, Cambridge.
Rev. Samuel Parr, LL.D. Hatton, Warwickſhire.
George Frederic Parry, Eſq. Grays-inn, London.
John Parry, Eſq. M.P. Caernarvonſhire.
Miles Partington, Eſq. Charles-ſtreet, Cavendiſh-ſquare, London.
Mrs. Patrick.
Sir Gillies Payne, Bart. Temsford, Bedfordſhire.
Rev. William Pearce, B.D. Maſter of the Temple, and Public Orator of the Univerſity of Cambridge.
Mr. M. Pearſon, Spital-ſquare, London.
Mr. Pearſon, Baſinghall-ſtreet, London.
Rev. Peter Peckard, D.D. Maſter of Magdalen college, Cambridge.
Hon. George Pelham, Clare-hall, Cambridge.
Rev. Davies Pennel, B.A. Maſter of the Grammar School of Newark, Nottinghamſhire.
Thomas Percival, M.D. F.R.S. and S.A. Mancheſter.
Rev. Andrew Pern, M.A. Abingdon, Cambridgeſhire.
Rev. Daniel Philipps, Yorkſhire.
Philobiblian Society.
Mr. Thomas Pine, Looſe, Kent.
Mr. Jordan Pine, Maidſtone, Kent.

Roger

Roger Pocklington, Eſq. LL.B. Winthorpe, Nottinghamſhire.

Joſeph Pocklington, Eſq. Carlton, Nottinghamſhire.

John Pond, Eſq. Dulwich, Surry.

Sir Ferdinando Poole, Bart. Lewes, Suſſex.

Rev. Henry Poole, LL.B. Rector of Chailey, Suſſex.

Rev. Miles Popple, M.A. Fellow of Trinity college, Cambridge.

Rev. Harry Porter, M.A. Fellow of Trinity college, Cambridge.

Rev. John Porter, M.A. of Trinity college, Cambridge.

Rev. Thomas Poſtlethwaite, B.D. Fellow of Trinity college, Cambridge.

Iſaac Preſton, Eſq. Lincoln's-inn, London.

Rev. Richard Price, D.D. F.R.S. Hackney, Middleſex.

Rev. Joſeph Prieſtley, LL.D. F.R.S. Birmingham.

Lacey Primatt, Eſq. Alderſgate-ſtreet, London.

Right Rev. Samuel Provoſt, D.D. Biſhop of the proteſtant epiſcopal church of New-York.

Mr. Pugh, Surgeon, Chelmsford, Eſſex.

R.

Mr. Radcliffe, Walthamſtow, Eſſex.

Rev. William Ramſden, D.D. Maſter of the Charter houſe, London.

Rev. William Raſtall, Rector of Thorpe, Nottinghamſhire.

William Dickinſon Raſtall, Eſq. M.A. Lincoln's-inn London.

Mr. Rathborne, Liverpool.

Mr. John Ratry, Pater noſter row, London.

Rev.

Rev. Orbell Ray, B.A. Toſtock, Suffolk.
Mrs. Rayner, Sunbury, Middleſex.
John Redman, Eſq.
Rev. Abraham Rees, D.D. F.R.S. Old Jewry, London.
Miſs Reeve, Henden-houſe, Berks.
Richard Reynolds, Eſq. M.A. Paxton, Huntingdonſhire.
Rev. Anthony Reynolds, B.D. Prebendary of Lincoln.
John Richards, Eſq. Hambledown.
Mr. Ridgeway, Fenchurch-ſtreet, London.
Mr. Roberts, Trinity college, Cambridge.
Thomas Rogers, Eſq. Newington-green, Middleſex.
Daniel Rogers, Eſq. Temple, London.
Rev. George Rogers, M.A Sproughton, Suffolk.
Lancelot Rolleſton, Eſq. Watnall, Nottinghamſhire.
Samuel Romilly, Eſq, Grays-inn, London.
Rev. Caleb Rotherham, Kendal, Weſtmorland.
Mrs. Routh, Lambeth, Surry.
William Ruſſell, Eſq. Birmingham.
James Ruſt, Eſq. Brampton, Huntingdonſhire.

S.

Rev. Philip Salter, M.A. Spenfield, Eſſex.
Thomas Sandon, M.D. Chicheſter.
John Sargent, Eſq. Halſted-place, Kent.
John Sargent, jun. Eſq. Lavington, Suſſex.
Mr. Satchell.
John Savory, Eſq. Butcomb-court, near Briſtol.
Rev. Andrew Scot, Doncaſter, Yorkſhire.
John Scott, Eſq. Longborough, Glouceſterſhire.
Rev. Ruſſell Scott.
Mr. Seagreave, Nottingham.
Rev. John Seale, M.A. F.R.S. Fellow of Chriſt college, Cambridge.

Rev.

Rev. Thomas Seddon, B.A. Vicar of Norton-Diſney Lincolnſhire.
William Seward, Eſq. F.R.S. and S.A.
William Sharp, Eſq. Fulham, Middleſex.
Grenville Sharp, Eſq. London.
Right Hon. Lord Sherard, Clare-hall, Cambridge.
Rev. Caſtell Sherard, Huntingdon.
Right Rev. Dr. Jonathan Shipley, Biſhop of St. Aſaph.
Rev. William Shipley, M.A. Dean of St. Aſaph.
Rev. Joſeph Shipton, Cheſterfield.
Samuel Shore, Eſq. Norton-hall, Derbyſhire.
William Shore, Eſq. Sheffield, Yorkſhire.
Samuel Shore, jun. Eſq. Lincoln's-inn, London.
Bohun Shore, Eſq. Fourth regiment of Dragoons.
Alured Henry Shove, Eſq. Lincoln's-inn, London.
Mr. S.
Joſeph Sikes, Eſq. Newark, Nottinghamſhire.
Mr. Simpſon, Fleet-ſtreet, London.
Rev. John Simpſon, Woodhouſe, Leeds, Yorkſhire.
Edward S. Sitwell, Eſq. Stainſby, Derbyſhire.
Rev. Richard Skinner, B.D. Rector of Baſſingham, Lincolnſhire.
Rev. John Skynner, B.D. Eaſton, Northamptonſhire.
Adam Slater, Eſq. Cheſterfield.
Philip Slater, Eſq. Newington, Middleſex.
Mr. Richard Slater, Cheſterfield.
Baptiſt Smart, Eſq.
Abel Smith, Eſq. M.P. Willford, Nottinghamſhire.
Robert Smith, Eſq. M.P. Hampſtead, Middleſex.
Samuel Smith, Eſq. Nottingham.
Colonel W. Stephen Smith, Secretary of the Embaſſy from the United States of America.

Samuel

Samuel Smith, Eſq. Cannon-ſtreet, London.
William Smith, Eſq. M.P. Clapham, Surry.
Henry Smith, Eſq. Dowgate-hill, London.
George Smith, Eſq. London.
John Smith, Eſq. London.
Thomas R. Smith, Eſq. Charles-Town, South-Carolina.
Rev. C. J. Smyth.
Francis Smyth, Eſq. F.S.A. New-buildings, Yorkſhire.
Monſieur Soules, Paris.
Mr. Joſeph Spurrell, Upper Clapton, Middleſex.
Miſs Stamford, Derby.
Right Honourable Earl Stanhope.
Mr. John Stockdale, Piccadilly, London.
John H. Stone, Eſq. Hackney, Middleſex.
Mrs. Stone, Reading, Berks.
Mr. William Stone, Rutland-place, London.
Mr. A. D. Stone, Univerſity College, Oxford.
John Storer, M.D. Nottingham.
Mr. Strutt, Makeney, Derbyſhire.
Allan Swainſton, M.D. York.
John Swale, Eſq.
John Symonds, LL.D. Profeſſor of Modern Hiſtory in the Univerſity of Cambridge.
Mr. Thomas Symonds, jun. Fleet-ſtreet, London.

T.

William Tayleur, Eſq. Shrewſbury.
The late Rev. Henry Taylor, M.A. Titchfield, Hants.
Rev. Peter Taylor, B.D. Titchfield.
Mrs. Temple, Fratton, near Portſmouth.
Richard Godman Temple, Eſq. Mortlake, Surry.
Mrs. Temple, Mortlake, Surry.

Rev.

Rev. A. Temple, M.A: Vicar of Eaſby, Yorkſhire.
P. J. Thelluſon, jun. Eſq.
Mr. Iſaac Thompſon, Merchant, London.
William Thompſon, M.D.
Mr. John Thompſon, jun. Kendal, Weſtmoreland.
Bache Thornhill, Eſq. Stanton, Derbyſhire.
Godfrey Thornton, Eſq. Clapham, Surry.
Henry Thornton, Eſq. M.P. Clapham, Surry.
Robert Thornton, Eſq. Clapham, Surry.
Mr. Thornton, Clare hall, Cambridge.
Capt. William Thornton, firſt regiment of foot guards.
Framingham Thruſton, Eſq.
Rev. Thomas Thwaites, B.D. Worley, near Sheffield.
Richard Tickell, Eſq. Commiſſioner of Stamp-duties, London.
William Tighe, Eſq. Fellow commoner of St. John's college, Cambridge.
Mr. Tindall, Attorney at Law, Chelmsford.
Rev. —— Tongue, Morton, Lincolnſhire.
Rev. John Torkington, D.D. Maſter of Clare-hall, Cambridge.
Rev. James Torkington, LL.D. Prebendary of Worceſter.
Mr. James Torkington, B.A.
Mr. Touchet, Mancheſter.
Rev. Joſhua Toulmin, M.A. Taunton, Somerſetſhire.
Rev. Henry Toulmin, Chow-Bent, Lancaſhire.
Rev. Micaiah Towgood, Exeter.
Matthew Towgood, Eſq. Hackney, Middleſex.
Mr. John Towgood, Hackney, Middleſex.
James Townſend, Eſq. M.P. Bruce Caſtle, Middleſex.
Rev. Joſiah Townſend, Rotherham, Yorkſhire.
Rev. Joſeph Towers, LL.D. London.
Henry Trafford, Eſq; Alderbury, Oxfordſhire.
Rev. Edmund Trant, M.A. Fellow of Chriſt's college, Cambridge.

Mr.

Mr. Dendy Treacher, Stamford, Lincolnſhire.
Rev. John Tremlett, Glouceſter.
Sir Thomas Trollope, Bart. M.A. St. John's college, Cambridge.
Rev. Joſeph Turner, D.D. Maſter of Pembroke-hall, Cambridge.
Edmund Turnor, jun. Eſq. F.S.A. Panton, Lincolnſhire.
Thomas Turton, Eſq. B.A. Jeſus college, Cambridge.
Rev. Robert Tyrwhitt, M.A. Jeſus college, Cambridge.
Tho. Tyrwhitt, Eſq. Student of Chriſt Church, Oxford.
John Tyrwhitt, Eſq. Wickham, Hampſhire.

V.

John Vardy, Eſq. Groſvenor-place, Middleſex.
Benjamin Vaughan, Eſq. Jefferies-ſquare, London.
William Vaughan, Eſq. Mincing-lane, London.
Rev. Thomas Veaſey, M A. Fellow of St. Peter's college, Cambridge.
John Unwin, Eſq. Croydon, Surry.
The late Rev. William Unwin, M.A. Rector of Stock, Eſſex.

W.

Rev. George Waddington, M.A. Fellow of Trinity college, Cambridge.
Joſeph Walker, Eſq. Rotherham, Yorkſhire.
Rev. George Walker, F.R.S. Nottingham.
Thomas Walker, jun. Eſq. Mancheſter.
Rev. Adam Wall, M.A. Fellow of Chriſt's college, Cambridge.
Robert Walpole, Eſq. Banker, Bury, Suffolk.

Edward

Mrs. Ward, Milſom-ſtreet, Bath.
Rev. John Ward, B.A. Vicar of Mickleover, Derbyſhire
Edward Waring, M.D. F.R.S. Profeſſor of Mathematics in the Univerſity of Cambridge.
Rt. Rev. Dr. Rich. Watſon, Biſhop of Landaff and Regius Profeſſor of Divinity in the univerſity of Cambridge.
George Webſter, Eſq. Hampſtead, Middleſex.
James Weſt, Eſq. Chatham-place, London.
Mr. Ambroſe Weſton, Fenchurch-ſtreet, London.
Mr. James Weſton, Fenchurch-ſtreet, London.
——— Weſton, Eſq. Middle Temple, London.
Mr. Deputy Wetherby, Birchin-lane, London.
R. W. Hereford.
Snowden White, M.D. Nottingham.
Rev. Edmund White, M.A. Canwick, Lincolnſhire.
Rev. —— White, Suffolk.
Book Society at Whitham, Eſſex.
Thomas Whitmore, Eſq. M.P. Appley, Shropſhire.
William Wilberforce, Eſq. M.P. Wimbledon, Surry.
Miſs Wilberforce, Hull.
Thomas Wilkinſon, Eſq. Inner Temple, London.
Mr. James Wilkinſon, Sheffield.
Rev. Edward Williams, Nottingham.
Watkin Williams, Eſq. Pembedew, Denbighſhire.
Sir Robert Mead Wilmot, Bart. Chaddeſden, Derbyſhire.
Sir John Wilſon, Knt. one of the Juſtices of the Court of Common Pleas.
Rev. Edward Wilſon, M.A. Canon of Windſor
Mr. Wilſon, Henrietta-ſtreet, Covent-Garden.
Baron de Winckelmann, Ipſwich, Suffolk.
Mr. Wingfield.
Samuel Pipe Wolferſtan, Eſq. Statfold, Staffordſhire.
Rev. William Wood, Leeds.

Thomas

Thomas Woodrooffe, Eſq. Lincoln's-inn, London.
Thomas Woodward, Eſq. Bungay, Suffolk.
Sir Cecil Wray, Bart. Summer-caſtle, Lincolnſhire.
Rev. Thomas Wren, D.D. Portſmouth.
Joſeph Wright, Eſq. Milk-ſtreet, London.
Rev. Thomas Wright, Derbyſhire.
Mr. Thomas Wright, Fleet-ſtreet, London.
John Wright, Eſq. Clapham, Surry.
Rev. William Wyatt, M.A. Rector of Framlingham, Suffolk.
Rev. Chriſtopher Wyvill, LL.B. Burton-hall, Yorkſhire.

Y.

John Yarker, Eſq. Devonſhire-ſtreet, Queen's-ſquare, London.
Rev. John Yeates, Liverpool.

[N. B. All notes by the Editor are placed between crotchets.]

MEMOIRS

OF THE LIFE OF THE AUTHOR.

CONTENTS.

PAGE

I. MEMOIRS OF THE LIFE OF THE AUTHOR. M. 1

II. APPENDIX TO THE SAME. - - M. 229

III. A SHORT ACCOUNT OF THEOLOGICAL LECTURES NOW READING AT CAMBRIDGE. TO WHICH IS ADDED, A NEW HARMONY OF THE GOSPELS. - - - - 1

IV. LETTERS ON THE SUBJECT OF SUBSCRIPTION TO THE LITURGY AND THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. 137

V. A LETTER TO SIR WILLIAM MEREDITH, BART. UPON THE SUBJECT OF SUBSCRIPTION TO THE LITURGY AND THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. - - - - - - 223

ERRATA.

VOL. I. M. p. 133, l. 9, for "ſolitude," read "ſolicitude."

M. 233, l. 8, for "ſtrait," read "ſtraight."

p. 88, l. 4. 2d col. for "17—11," read "10—11."

II. p. 192, l. 10, for "divertius," read, "diverſius."

III. p. 59, l. 4, from bottom, for "from," read, "for."

p. 239, l. 7, from bottom, for "this," read, "their."

p. 363, l. 3, from bottom, for "ſhould," read, "would."

MEMOIRS, &c.

JOHN JEBB, the ſubject of theſe memoirs, was born in Southampton-ſtreet Covent-garden, London, on the 16th of February, 1736, N.S. He was the eldeſt ſon of the rev. Dr. John Jebb, (who was the youngeſt ſon of Mr. Samuel Jebb, formerly of Mansfield, in Nottinghamſhire) dean of Caſhell in the kingdom of Ireland, and of Ann, daughter of David Ganſel, eſq. of Donyland-hall, near Colcheſter in Eſſex.*

He received the elements of his education at different ſchools, in various towns of Ireland and England, viz. Drogheda, Carlow,

* The family of Jebb were formerly ſettled at Woodborough, in Nottinghamſhire, and had continued there ſome time, but the inheritance was ſold about four generations ago. The arms of the family, are ſaid to have been in the windows of the church of Woodborough, though no mention is made of the family, or their armorial bearings by Thoroton in his "Antiquities of Nottinghamſhire."—Dean Jebb died Feb. 6th, 1787.

Carlow, and Dublin, in the former; and Shrewſbury, Stand near Mancheſter, Leiceſter, and Cheſterfield, in the latter kingdom. He continued two or three years at Cheſterfield, and concluded his ſchool education under the tuition of the rev. William Burrow, and the rev. —— Saunders, then joint maſters of the grammar ſchool there. As he was kept longer at Cheſterfield, and had received more advantage from the attention of the maſters, than at any former place, he was wont to expreſs his obligations to them, in the terms of gratitude, to which their abilities and care entitled them.

From Cheſterfield he was again removed into Ireland, and admitted penſioner in the univerſity of Dublin, July 7th, 1753, under the tuition of the rev. Dr. Leland; and while Dr. Baldwin was provoſt of the college.

The inſtitution of frequent public examinations, and the diſtribution of literary rewards, as an encouragement to proficiency in academical exerciſes, formed ſome of the wiſe regulations of that univerſity. In Eaſter term, 1754, our young academic obtained copies

copies of Horace, Juvenal, Terence, and Plato's dialogues, as the reward of his diligence and learning. To each of theſe volumes was prefixed the following printed teſtimonial, which is tranſcribed, rather for the ſake of countenancing ſimilar inſtitutions, than to inſiſt upon its peculiar form.

" Ingenuo magnæque ſpei adoleſcenti Johanni Jebb, propter inſignes in artibus progreſſus. In claſſe ſecunda.

" Præmium hoc literarium dederunt præpoſitus, et ſocii ſeniores collegii ſacro ſanctæ et individuæ trinitatis juxta Dublin.

" Examinatione habita initio termini paſchæ A.D. 1754.—Quod teſtor.

Theaker Wilder, Ps."

In the ſummer vacation of this year, Mr. Jebb again croſſed the channel, and came into England; and was once more deſtined to change the place of his education. In ordinary caſes, ſuch frequent removal is unfavourable to real improvement: and, being liable to unſettle the attention, to derange the acquirements already made, and to increaſe the difficulties and diſcouragements in attain-

ing the elementary parts of language and ſcience, is ſometimes fatal to a young mind. Very fortunately for Mr. Jebb, it ſeems to have been almoſt indifferent to his literary progreſs, in how many places he received the leſſons of inſtruction. And, as the engliſh univerſities acknowledge the legitimacy of their relationſhip to the univerſity of Dublin, he loſt no academical time by his removal from thence. Accordingly, he was admitted penſioner of St. Peter's college in Cambridge, on Nov. the 9th, 1754; under the tuition of the rev. Daniel Longmire, and the rev. William Oldham, who were, at that time, the two learned and much reſpected tutors of that college: and, during the vacancy of the maſterſhip, by the reſignation of Dr. Keene, then biſhop of Cheſter, and previous to the appointment of Dr. Law, the preſent biſhop of Carliſle.

Early in 1756, Mr. Jebb was ſeized with a violent fever at Cambridge, which obliged him afterwards to go to Bath, for the better re-eſtabliſhment of his health. As ſoon as he recovered his ſtrength, he returned again

to

to the univerſity. Sometime in the month of May he kept his firſt act in the ſophs' ſchool, and paſſed the ſummer vacation in college, when he applied himſelf to cloſe and diligent ſtudy, in order to recover the time he had loſt, by the interruption of ſickneſs, and to prepare himſelf for the public exerciſes of the following winter, previouſly to taking his degree.

Mr. Jebb being, by the rules of the univerſity of Cambridge, entitled to the terms which he had kept in the college of Dublin, he conſequently proceeded to take the degree of bachelor of arts in January 1757; and his place, in the diſtribution of honours on that occaſion, was that of ſecond wrangler. And when it is conſidered, that precedency, at ſuch times, was only to be attained by ſuperior ſkill in the mathematics and natural philoſophy; and that ſo eminent a mathematician as Dr. Waring, the preſent lucaſian profeſſor, was the firſt, Mr. Jebb's place becomes equal, in honour, to the higheſt diſtinction, on ordinary occaſions.

Immediately upon having taken his degree, he undertook the charge and trouble of pri-

vate pupils: and continued this kind of tutorage, during the whole time of his future reſidence in the univerſity. His unwearied diligence, in conducting the ſtudies of ſix or eight young perſons, at ſeparate parts of the day, beſides the purſuit of his own improvement, are proofs of an attention and labour, not only unuſual at his early age, but frequently more than equal to the conſtitution and abilities of the moſt able and aſſiduous at any period of life.

But, notwithſtanding the hinderance ariſing from this courſe of tutorage, he obtained, in 1758, the ſecond prize of fifteen guineas, annually given, by the members of the univerſity, to the authors of the beſt compoſitions in latin proſe, being middle or ſenior bachelors of arts. Dr. Roberts, the preſent provoſt of Eton college, was his aſſociate in ſucceſs, and obtained the firſt. The ſubject appointed for theſe exerciſes, this year, was; "Utrum diverſarum gentium mores et inſtituta ſolvi poſſunt ex diverſo earundem ſitu."

In the month of June 1760, Mr. Jebb was admitted probationer fellow of St. Peter's

ter's college, and proceeded to the degree of maſter of arts at the commencement in the ſame year; and on the firſt of July 1761, was confirmed fellow, by Dr. Mawſon, biſhop of Ely.

On the ſixth of June 1762, he was ordained deacon at Buckden, by Dr. John Green, biſhop of Lincoln; and on the twenty-fifth of September, 1763, he was admitted, by the ſame biſhop, into prieſt's orders. On this laſt occaſion, he preached, in the chapel at Buckden, the ordination ſermon, taking his ſubject from Mark viii. 38. "Whoſoever, therefore, ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the ſon of man be aſhamed, when he cometh in the glory of his father, with the holy angels."

In 1762, Mr. Jebb, and Mr. Watſon, fellow of Trinity college, (the preſent biſhop of Landaff) were elected into the office of moderators, at the diſputations in the ſophs' ſchool;* and, again, the following year,

* For the duties and importance of this office, in the courſe of academical exerciſes; ſee vol. ii. p. 285—297.

on the tenth of October, the day when the annual officers of the univerſity are appointed, he was reinſtated in the ſame office, in conjunction with Mr. Fairclough, of St. John's college; being alſo, the ſame day, elected with Mr. Watſon, to the place of taxor, to which laſt office both of them were again appointed, at the uſual return of the annual election in 1764.

The death of the earl of Hardwicke, occaſioned a vacancy in the office of high ſteward of the univerſity of Cambridge. The candidates for this honourable diſtinction, were the preſent lord Hardwicke, and lord Sandwich, then one of the ſecretaries of ſtate; and the conteſt was conducted with much zeal and exertion by the reſpective friends of theſe noblemen. The influence of government was in favour of lord Sandwich, and is generally thought to have been exerted with unequalled diligence, to ſay the leaſt; lord Hardwicke derived his ſupport from thoſe, who were known by the appellation of friends of the whig intereſt. The election came on, March 30th, 1764, but

was

was followed by a ſcrutiny of votes, between the proctors, and the buſineſs was, for the preſent, undecided. The ſtate of the poll, as returned that day, appeared as follows, for lord Hardwicke: in the regent-houſe, placets 103; non-placets 101: in the non-regent houſe, placets 108; non-placets 108. Nor was the election determined, until the queſtion had been before the court of King's-bench; which court, in May 1765, granted a mandamus for the appointment of lord Hardwicke. *

But, we are no further concerned in any queſtion reſpecting this conteſt, for the high ſtewardſhip of the univerſity, than to announce that Mr. Jebb voted for lord Hardwicke, from the moſt diſintereſted motives, notwithſtanding the moſt complicated and pointed ſolicitations, on the one hand; and the moſt trying menaces, and threats, on the other. In conſequence of his inflexible integrity on this occaſion, he ſuffered much at the time; and felt the effect of the adverſary's

* See this caſe reported in Burrows, vol. iii. p. 1647—1663, alſo in Blackſtone, vol. i. p. 547—553.

verſary's reſentment, at one of his
elections for a medical appointment,
an interval of many years.

In July this year, he began the ſtud
hebrew, under Mr. Iſrael Lyons; and,
ſently after, was his own maſter in
arabic language.

On the 22d of Auguſt, 1764, Mr. J
was collated by Dr. Matthias Mawſon,
ſhop of Ely, to the ſmall vicarage of Ga
lingay, near Potton, in Bedfordſhire, u
the recommendation of Dr. Law, maſte
Peterhouſe. On the 17th of the follow
October, he was elected by the univer
into the rectory of Ovington, near Watt
in Norfolk, after a competition with the
Henry Turner, then fellow of St. Joh
college, now vicar of Burwell, in Ca
bridgeſhire. Upon caſting up the vo
there appeared to be for Mr. Jebb, 91;
Mr. Turner, 73: and, accordingly, he
inſtituted into the ſame, the 15th of D
cember following.

On the 29th of the ſame month, (December 1764) Mr. Jebb married Ann, eldeſt daughter of the rev. James Torkington, rector of Little Stukely, in Huntingdonſhire; and of lady Dorothy Sherard, daughter of Philip, ſecond earl of Harborough.

Early in the year 1765, Mr. Jebb, together with the rev. Robert Thorpe, fellow of Peterhouſe, and the rev. George Wollaſton, fellow of Sidney college, publiſhed, in a ſmall quarto, a comment on thoſe parts of Sir Iſaac Newton's "Principia," which more immediately relate to the ſyſtem of the world. The title of the joint work of theſe able and judicious philoſophers, was, "Excerpta quædam e Newtoni principiis philoſophiæ naturalis, cum notis variorum." But as it was the produce of the united judgment and labours of three friends, without any poſſibility of diſcriminating their reſpective ſhares, it muſt remain the undivided and honourable property of them all. And, conſequently, however valuable in itſelf, is excluded from a place in theſe volumes. The univerſity of Cambridge, continues to bear teſtimony to the utility and excellence

excellence of this work, by the general uſe of it, in the courſe of academical education. And, becauſe it is not here preſented to the reader, for the reaſon already aſſigned, I have ſubjoined, in a note, the judicious account given of it in a periodical publication, that ſome adequate judgment may be formed of the plan and execution of the work, and more juſtice done to the learned labours of its authors.*

It

* "We are often ſtruck with the reſemblance between our undertaking, as reviewers, and that of a traveller; for, as he ſometimes, in his paſſage through a diſagreeable country and barren deſarts, meets with beautiful proſpects to cheer his ſpirits, and reward his toil; ſo we, in our literary tour, meet with works that give us real pleaſure, and tend to obliterate the uneaſy ſenſations occaſioned by reading what we cannot approve. The treatiſe before us is of this kind, and ſufficiently appears to be the work of a very able maſter, though he has thought proper to conceal his name. We, however, imagine that it will be no great difficulty to thoſe who have ſeen ſome late pieces by a famous profeſſor, to gueſs at the perſon to whom they are obliged for this performance.

"It is a comment on thoſe parts of ſir Iſaac's "Principia," which more immediately relate to the ſyſtem of the world; and begins with a proœmium in which is ſhewn the neceſſity of having recourſe to the doctrine of prime and ultimate ratios, in explaining the phænomena of that ſyſtem. Here the ingenious author has compared ſir Iſaac Newton's method of inveſtigating the prime

drew's pariſh. In the following ſpring, (March 28, 1766) he entered on the curacy of St. Andrew's church; the rev. Dearing Jones, rector of Navenby, in Lincolnſhire, being then alſo vicar of that pariſh. Mr. Jebb was likewiſe appointed lecturer of St. Andrew's, in the room of the rev. Henry Hubbard, who had been in that place near twenty years.

On Mr. Jebb's re-ſettlement in Cambridge, he again reſumed the office and labour of private tutor, and had ſeven pupils attending him every day; adding to the accuſtomed labours of this employment, lectures in Butler's Analogy, on ſunday evenings. He alſo read lectures at Trinity-hall, in Tully's offices, for Dr. Ridlington, during the two firſt terms of this year; and applied himſelf to the ſtudy of french and italian, under the inſtruction of a friend.

October 10, 1766, Mr. Jebb and Mr. Watſon, were again elected moderators, and at the annual election, in the following year, Mr. Jebb was re-elected, along with Mr. Thomas Stevens of Trinity; and, for the

friend, who conſiders it as an happy circumſtance to have been the pupil of Mr. Jebb, while at the univerſity of Cambridge; and who is grateful, in the acknowledgment of his tutor's excellence, by more ſubſtantial and unequivocal proof, than the cold confeſſion of the relation in which they once ſtood to each other. " When I had the pleaſure of ſeeing you the laſt time," writes he,

maſterly a hand. Nor muſt we omit to mention the method of finding two mean proportionals, pag. 152, as it is performed with equal elegance and perſpicuity.

" In a word, the whole of this commentary is remarkably clear and inſtructive; but the illuſtrations of ſome parts of the 9th ſection, book 1. of the Principia, deſerve to be diſtinguiſhed.

" We could, however, wiſh that the ingenious gentleman concerned in this work, had conſidered more minutely the lunar inequalities; and we hope that, in the next edition, he will treat that ſubject in a more copious manner.

" But a ſtill more acceptable preſent to the republic of letters, would, we imagine, be, a commentary on the whole Principia, executed by the ſame maſterly hand: being perſuaded, that the difficulties which now attend the reading of that celebrated work, would then, in a great meaſure, be removed, and the britiſh youth enabled to peruſe the writings of their illuſtrious countryman with eaſe and ſatisfaction, without having recourſe to the labours of any foreigner."—See Monthly review, vol. xxxiii. p. 205.

he, " I mentioned to you, that Dr. Jebb, in his mathematical lectures, uſed, in concluding Newton's ' Principia,' to inſiſt on the Newtonian ſyſtem, as the ſtrongeſt, and, indeed, only rational demonſtration of the exiſtence of a deity. In his opinion, we were not to form our ideas of a God, from abſtruſe, metaphyſical reaſoning, but from the conſideration of his works. Thus, he would endeavour to form an idea of the ſtrength of the deity, by calculating the force with which the planet Saturn muſt be projected to have its greateſt velocity; or of his wiſdom and conſummate contrivance as an artiſt, by ſelecting the only law by which the force of gravity could vary ſo as to enſure the orbit to return into itſelf. On this account, he always expreſſed particular admiration of the laſt chapter in Maclaurin's ' View of Newton's philoſophy,' and often lamented that he had not lived to finiſh it, as it contained, in his idea, by much the beſt demonſtration of the exiſtence and attribute of the deity.

" Another opinion of Dr. Jebb's, which ſtruck me as a moſt manly and noble inſtance

ſtance of his reliance on the force of truth, was, his wiſh to ſee every doctrine whatever fairly diſcuſſed on both ſides. He conſidered a man who publiſhed a ſerious argument againſt the chriſtian religion, or againſt the exiſtence of a deity, as by no means criminal, if his real ſentiments accorded with his publication. He conſidered, that ſuch publications, or, indeed, any other which contained ſerious argument, and not mere ridicule, might, if founded in error, be confuted by the ſame channel through which they were propagated. But thoſe publications, which either endeavour to throw a ridicule on ſerious ſubjects, or to ſeduce, by enflaming the paſſions, he utterly abhorred and deteſted."*

After

* Letter from John Baynes, eſq. dated May 4, 1786. We may alſo here add, that, Mr. Thomas Pearne, formerly of St. Peter's college, and who was diſtinguiſhed by his literary attainments in the univerſity, bears the following honourable teſtimony to Mr. Jebb's edifying manner of lecturing: "I am happy to aſſure you," writes he, in a late letter to a friend, "that during the time of my being Dr. Jebb's pupil, (a time I ſhall ever recollect with the higheſt ſatisfaction,) he, with views much more enlarged than thoſe commonly entertained by the generality of tutors, ſtudiouſly pointed out, in the

After the publication of the "Excerpta," Mr. Jebb removed to Potton, in Bedfordſhire,

the courſe of his lectures upon Newton's "Principia," every circumſtance in the laws and operations of nature, which he thought demonſtrative of the being and attributes of God.

"As, however, ſubjects of this kind were only the incidental, and not the chief and immediate buſineſs of the lectures; and, as I was not, at that time, aware of the full value of the doctor's obſervations, I neglected to commit them to writing. At this diſtance of time, therefore, being more than twelve years, I cannot with certainty ſpecify any of the particular arguments which he uſed, but can only affirm the fact. The following, however, I will mention, rather with a view of illuſtrating the doctor's manner, than with any poſitive recollection of its being actually one of the many proofs, which he noticed, of conſummate wiſdom in the conſtitution of the laws which govern the material world. To retain the planets in circular orbits, it is immaterial whether the accelerating force vary in the inverſe duplicate, or any other ratio of their diſtances from the center. But if they ſhould chance to be diſturbed in their motions, the evils that would enſue, upon a ſuppoſition of any other law of force, would be immenſe. If, for inſtance, the force varied in the inverſe triplicate ratio of the diſtance, the circular orbit would become a ſpiral, and the body would either go down to the center, or elſe continually recede from it, further and further,

ſhire, and ſettled in hired lodgings there, with a view of being near to Gamlingay: which vicarage, however, he reſigned the 19th of Auguſt, 1765, having held it not quite twelve months. But he continued at Potton from April to November; during which time, I find, that, beſides a great variety of other employments, " he read through the pentateuch in hebrew, harmonized the goſpels, read about five hundred verſes in the Koran, and ſome other things in arabic, and ſtudied geography." In the latter end of December, he returned to Cambridge, and reſided in a houſe in St. Andrew's

further, without ever returning. Whereas, if the force vary in the inverſe duplicate ratio of the diſtance, which is the law that actually prevails in nature, the circular orbit will, by any diſturbance, be changed into an ellipſis, and the body continue to deſcribe a path, which returns into itſelf, acceding to and receding from the center alternately: and, of any future diſturbance, the effect would only be, that the body would deſcribe another ellipſis, more or leſs excentric than the former. When, therefore, we perceive this law of the accelerating force eſtabliſhed, in preference to any other; and thus find thoſe evils guarded againſt, which might ariſe from any diſturbance in the motion of the heavenly bodies, we muſt be convinced that this univerſe is under the guidance of a wiſe and good providence."

drew's pariſh. In the following ſpring, (March 28, 1766) he entered on the curacy of St. Andrew's church; the rev. Dearing Jones, rector of Navenby, in Lincolnſhire, being then alſo vicar of that pariſh. Mr. Jebb was likewiſe appointed lecturer of St. Andrew's, in the room of the rev. Henry Hubbard, who had been in that place near twenty years.

On Mr. Jebb's re-ſettlement in Cambridge, he again reſumed the office and labour of private tutor, and had ſeven pupils attending him every day; adding to the accuſtomed labours of this employment, lectures in Butler's Analogy, on ſunday evenings. He alſo read lectures at Trinity-hall, in Tully's offices, for Dr. Ridlington, during the two firſt terms of this year; and applied himſelf to the ſtudy of french and italian, under the inſtruction of a friend.

October 10, 1766, Mr. Jebb and Mr. Watſon, were again elected moderators, and at the annual election, in the following year, Mr. Jebb was re-elected, along with Mr. Thomas Stevens of Trinity; and, for the

laſt time, on 10th of October 1768, with Mr. John Hutton, of St. John's college.

In the year 1767, Mr. Jebb continued to take private pupils; to whom he alſo read lectures in the greek Teſtament, on ſunday evenings; he likewiſe attended to his ſhare in the conduct of the diſputations in the ſchools, and to the care of the pariſh church of St. Andrew; and I find it generally obſerved, by himſelf, that this year "he had frequent communications with Dr. Law." A note, which I conſider as an acknowledgment of the information he ever ſought, and derived, from one ſo well informed in ſcripture-knowledge, as the learned maſter of Peterhouſe.

Mr. Chappelow, profeſſor of arabic, died on the 14th of January, 1768. Upon his deceaſe, Mr. Jebb offered himſelf a candidate for the profeſſorſhip. He had previouſly qualified himſelf in the arabic language, by much application and ſtudy, and, I have ſome reaſon to think, not without a view to that appointment, particularly as the very advanced age of Mr. Chappelow made

made a vacancy, an event that might naturally be expected at no very diſtant time. The competitors for this office, were few: and I remember to have heard the general voice of the univerſity decidedly in favour of Mr. Jebb. There aroſe, however, a candidate, whoſe ſucceſs, ſuperſeded Mr. Jebb's well-founded pretenſions; and that candidate was his near relation, and, I believe, at that time, his friend. The perſon here meant was Dr. Samuel Halliſax, who was then the repreſentative, or deputy, of Dr. Ridlington, profeſſor of civil law, to whoſe chair he was conſidered by himſelf as heir apparent, and to which he actually ſucceeded in about two years afterwards. When the univerſity were diſpoſed to be friendly to our author, it is to be lamented that he found an adverſary, who, from academical connections, had the greater intereſt among the heads of houſes, with whom lay the election. It is alſo to be regretted, that the ſame gentleman, who was ſo well aſſured of ſucceeding ſoon to the chair of civil law, (the immediate line in which he was engaged) ſhould impatiently ſeize the

paſſing offer of the arabic profeſſorſhip, to the prejudice of another, who would ſo honourably have filled it; and who would have devoted ſome time, at leaſt, to the teaching that language in the univerſity, which, it may be preſumed, was certainly in the contemplation of the founder.

Learning may more frequently fail of its pecuniary rewards, even in thoſe ſeminaries appropriated for the cultivation of it, than of the ſatisfaction it yields its owners in the proſecution of their ſtudies. Mr. Jebb conſidered the advantages of the knowledge of the oriental languages as fully equivalent to the labour of attaining them. In his theological purſuits, he was ever deſirous of drinking the living waters of the word of God, from the fountain-head; and he uſed, frequently, to expreſs the high pleaſure and ſatisfaction he derived from his acquaintance with the languages of the ſcriptures; and from the correſpondent and collateral languages, which ſo frequently throw light upon, and illuſtrate thoſe of the ſacred text.*

On

* In a private manuſcript note, dated ſubſequent to his ſecond canvaſs for the arabic profeſſorſhip, I find the

On the 21ſt of November, 1768, he entered on his courſe of lectures on the greek Teſtament; concerning which, the "Short account" he afterwards publiſhed, will afford the beſt ſatisfaction. In this employment he eminently increaſed his uſefulneſs; and found, in his own reflections on the good work he was engaged in, that conſolation, which ſupported him under the bittereſt and moſt unrelenting ill uſage; and to the laſt hour of his life, he enjoyed, in the review of his own improvement in the knowledge of the ſcriptures, and of his earneſt endeavours to promote it in others, that ſatisfaction, which the world could neither give, nor take away.

Dr. Hinchliffe, maſter of Trinity college, and vice-chancellor of Cambridge, drew the univerſity into the tender of no leſs acceptable an offering to the miniſter, than a reprobation of the principles and conduct of the popular party of

 that

the following reſolution. "Reſolved to ſtudy the Koran in the original, with a view of extracting from thence evidences and explanations of the goſpel."

that day. An addreſs to the king was offerred to the ſenate on the 17th of March, 1769, and carried. Mr. Jebb put in his non-placet in the regent-houſe; and, upon a diviſion, only the late Mr. Tyſon of Benet college voted with him. The ſervility of ſeveral addreſſes on this occaſion, can only be equalled by that from the univerſity of Cambridge; but, without entering into the political grievances of that day, I will tranſcribe the addreſs in a note, and, in juſtification of Mr. Jebb's negative voice, refer the reader to the remembrance of thoſe proceedings of the miniſtry in reſpect to the rights of election, which even the houſe of commons itſelf afterwards expunged from their journals.*

Theſe

* "To the king's moſt excellent majeſty.

"Moſt gracious ſovereign,

"We, your majeſty's moſt dutiful and loyal ſubjects, the chancellor, maſters, and ſcholars of your univerſity of Cambridge, humbly beg leave to expreſs the grateful ſenſe we have of your majeſty's conſtant and unwearied attention to promote the happineſs of all your people.

"Fully convinced that this, or any other, nation never enjoyed the valuable bleſſings of civil and religious liberty in a greater degree, than what we experience under your majeſty's mild and moſt gracious government;

Theſe digreſſions did not interrupt Mr. Jebb's lectures on the new Teſtament, his private philoſophical lectures, or his own general ſtudies. He finiſhed reading the hebrew bible, with Le Clerc's commentary, the 31ſt of May; and during the vacation, which he ſpent at Bungay, he read Horace, Virgil, Juvenal, Perſius, part of Lucretius, and Ovid.

The patronage of Mr. Jebb, which, in every view, would have done honour to the reputation

ment; we cannot but ſee, with concern and abhorrence, the evil deſigns of bad men, who, under the ſpecious pretence of promoting the public good, are labouring to ſeduce the ignorant and unwary from their duty, by infuſing into their minds needleſs fears and jealouſies, as if the conſtitution was in danger.

"We truſt, it ever has been our conſtant endeavour, and humbly intreat your majeſty's favourable acceptance of our moſt faithful aſſurances, that it ever ſhall be our particular care, to inſtil into the riſing generation committed to our charge, true principles of religion and loyalty, and ſuch a ſenſe of gratitude for your majeſty's royal protection of this ſeat of learning, as will tend to make them good citizens and good ſubjects, and fully to anſwer the ends of our inſtitution.

"To this teſtimony of our duty and fidelity, we ſhall add our unfeigned prayers to the throne of grace, that it may pleaſe almighty God to preſerve your majeſty, the beloved ſovereign of an united, loyal, and affectionate people."

reputation of the univerſity of Cambridge, was reſerved for a private gentleman, except his election into the ſmall living of Ovington, before-mentioned. On July 10, 1769, he was inſtituted to the vicarage of Flixton, near Bungay, in Suffolk, on the preſentation of William Adair, eſq. of Flixton-hall. And, on the 4th of April, 1770, was inſtituted to the united rectories of Homersfield, and St. Croſs, pariſhes contiguous to Flixton, upon the ſame preſentation. Being alſo, in the ſummer of the ſame year, nominated chaplain to Robert earl of Harborough. In conſequence of the acceſſion of theſe preferments, though not conſiderable in themſelves, he reſigned, ſome time in the month of October, 1771, the rectory of Ovington, which he had received from the univerſity; and Mr. Sheepſhanks, fellow of St. John's college, was elected in his place.

The ſummer of 1770, he again ſpent at Bungay, and was chiefly employed in perfecting his harmony of the goſpels, and in ſuperintending a houſe of induſtry, then lately eſtabliſhed in his neighbourhood in Suffolk.

Dr.

Dr. Hallifax ſucceeding to the profeſſorſhip of civil law, in the month of October, 1770, upon the death of Dr. Ridlington; Mr. Jebb once more ſolicited that of arabic, which Dr. Hallifax then vacated: but as he had now, by exerciſing that liberty of propheſying, which becomes every proteſtant chriſtian; and by recommending the ſame to others, in his theological lectures, greatly offended the majority of the electors, he was again diſappointed. When he was oppoſed by Dr. Hallifax, the electors were well inclined to do juſtice to his learning; on his ſecond canvaſs for the ſame office, the ſpirit of inquiry which he had raiſed among the younger ſtudents, was imputed to him as a crime deſerving the reſentment of their ſeniors. In theſe obſervations, his opponent is no way concerned. Mr. Craven, the ſucceſsful candidate, was a truly reſpectable character, and now enjoys, with reputation, that laurel, which friendſhip would have placed on the brow of Mr. Jebb.

The enemies of Mr. Jebb, not ſatisfied with defeating his honourable proſpects, had recourſe

recourſe to miſrepreſentation; the wicked, although familiar, weapon of intemperate and ambitious zeal. Wounded and aggrieved, as he conceived, in his reputation; and, unjuſtly cut off from receiving the leſs diſintereſted, but not diſhonourable, advantages of his labours, by an open and abſolute prohibition of attendance upon his lectures, extending to all perſons "in ſtatu pupillari;" he determined to ſubmit his vindication and plan to the free and impartial voice of an unprejudiced public. Influenced by theſe motives, he publiſhed, in the winter of 1770, his "Short account of theological lectures," which was well received and much eſteemed. Subſequent incidents, occaſioned a ſecond edition, in March 1772, "corrected and much enlarged."*

On the 21ſt of March 1771, Mr. Jebb kept his act, in the divinity ſchool, under Dr. Rutherforth, then regius profeſſor of divinity. His queſtion on this occaſion, had been before maintained in the ſame place, by Dr. Law, maſter of Peterhouſe, now biſhop

* See the firſt tract in this volume, p. 1—75.

biſhop of Carliſle. The queſtion, as it was propoſed for diſputation, was as follows.—"Status animarum in intervallo mortis atque reſurrectionis agentium quicquam, ſive ſentientium ex ſacris literis colligi nequit." The diſputation was conducted with ability and politeneſs on both ſides, and continued for a longer time than is generally employed in theſe exerciſes. The ſecond queſtion, which is always propoſed by the profeſſor, was, "Epiſtola ad Hebræos a Paulo ſcripta eſt."

The theſis which he wrote on this occaſion, is now printed on account of the argument it contains, not for the ſake of its latinity. For he afterwards ſedulouſly applied himſelf to, and attained a much greater proficiency in latin compoſition.*

Some ſhort time before he kept his act, and while he was preparing himſelf for it, he wrote to me concerning Mr. Tyrwhitt, to the following purport. "The profeſſor, (Dr. Rutherforth) has diſperſed narratives of his engagement with Tyrwhitt, over all England.

* See the theſis, vol. ii. p. 181—202.

land. I wiſh we could get that buſineſs before the world. I am labouring at Tyrwhitt, but he is a quiet man; yet, as ſteady as a rock when attacked. I only wiſh the profeſſor would publiſh his own account; it would make a ſtrange appearance.*"

Early

* The queſtions which were defended in the ſchools by Mr. Tyrwhitt, were (1) "Quod genus humanum propter peccatum Adami laboribus ac morti obnoxium ſit, in ſacris ſcripturis traditur, et rectæ rationi non repugnat." (2) "Confuſio linguarum Babylonica abſque Dei interventu explicari nequit." The latter of theſe queſtions was given, according to cuſtom, by the profeſſor, and both of them may be ſeen, with very immaterial variation, in biſhop Watſon's collection of queſtions which have been diſputed upon in the theological ſchools at Cambridge, publiſhed in his admirable and truly proteſtant preface to his "Collection of theological tracts." It has been generally hinted in the text, that ſome difficulties aroſe between the learned profeſſor and his no leſs learned reſpondent, concerning the former's acceptance or refuſal of other queſtions, which had been propoſed by Mr. Tyrwhitt. It might be added, that the rejection of them by the profeſſor, did no credit either to his judgment or candor: and rather argued ſome diſtruſt of certain opinions gaining converts by an open diſcuſſion of them. Standing in their ſimple ſtatement, they would have done honour to biſhop Watſon's collection, and to the liberal ſpirit of the univerſity of Cambridge, if his predeceſſor had received them, as ſubjects of inquiry and diſputation.

Early in the year 1771, the deſign was formed of applying to parliament for relief in the matter of ſubſcription to the liturgy and thirty-nine articles of the church of England. Mr. Jebb was acquainted with and aſſiſted in it by his counſels, from a very early period. He came to London, upon this errand, in the month of April; and on

diſputation. Their truth and importance would have been argued before an audience that had all the advantage of learning, and diſcernment, to have diſtinguiſhed between the oppoſed proweſs of the controverſialiſts, and the written law of God, by which the diſpute was to be determined; who would have given to both, that high approbation they might deſerve as able champions for their reſpective cauſes, while they would have decided on the queſtion by the greater prevalence of teſtimony, and the ſoundneſs of the arguments, advanced in its ſupport. The principal queſtions propoſed by Mr. Tyrwhitt, and refuſed by the profeſſor, were the following; the laſt of which was only objected to, in conſequence of the foregoing ones.

1. Preces chriſtianorum ad Deum ſolum, patrem Jeſu Chriſti, dirigendæ ſunt.

2. In cœtum chriſtianum recipiendi ſunt, qui Jeſum pro vero meſſia agnoſcunt; etſi illum vel Deo longe inferiorem, vel etiam merum hominem eſſe credant.

3. Lex chriſtiana æternis pœnis non ſancitur.

4. Nullum fidei chriſtianæ dogma in ſacris ſcripturis traditum, eſt rectæ rationi diſſentaneum.

on July the 17th, he attended the firſt general meeting at the Feathers tavern, in conſequence of public advertiſement for that purpoſe; at which time, he was appointed one of the "committee, to prepare a petition to parliament to obtain redreſs in the matter of ſubſcription to the liturgy and thirty-nine articles of the church of England."

At a meeting of that committee, on the 20th of September following, a draft of a petition was laid before them, and after ſome reviſion, approved. And the petition ſo agreed on, was afterwards adopted, at the ſecond general meeting, on the 25th of the ſame month.

In the interval between ſuch ſecond general meeting and the following one, fixed for December the 11th, or, more accurately, very ſoon after the 25th of September, it was judged expedient to circulate an explicit account of the plan and deſign of the aſſociation; and though ſuch paper was not formally avowed, by vote, either of the committee or general meeting, it was unanimouſly approved by the committee, and printed at their joint expenſe. It has generally

nerally been denominated " the circular letter;" and this letter was the production of Mr. Jebb, ſubject indeed to ſome few corrections, which the ſeveral members of the committee ſuggeſted.*

From the month of June to October 26, 1771, Mr. Jebb chiefly reſided at Bungay; and was engaged in the miniſteral duties of his pariſhes in the neighbourhood, and in vindicating the cauſe of the petitioning clergy in the public papers. During this time alſo, he got by heart the epiſtles to the Epheſians and Coloſſians.

As Mr. Jebb had been appointed, at the meeting in September, of the committee to " conſider of proper ſteps to circulate the petition then approved:" ſo, at that on December 11, he, together with his former aſſociates, and ſeveral others, were appointed a committee, " for the purpoſe of conſidering the proper ways and means of introducing the petition into the houſe of commons."

The attention of the univerſity was much occupied,

* See vol. ii. p. 12.

occupied, at this time, as may naturally be ſuppoſed, in the diſcuſſion of the right of proteſtant churches to require ſubſcription to ſyſtematical confeſſions of faith and doctrine. Dr. Samuel Hallifax, now biſhop of Glouceſter, appeared among the moſt prompt and ready of thoſe champions, who, having denied the right to the church of Rome, claimed it, as belonging to the church of England: he alſo profeſſed to defend the ſpecific doctrines which are contained in the formularies of the eſtabliſhed church. It might ſeem invidious to ſay more of his labours on this occaſion; but, it certainly would not have leſſened the eſtimation, either of his judgment or his zeal, in the opinion of his auditors, had he ſpared that inundation of perſonal abuſe of Mr. Jebb, which would have diſgraced a much ſuperior compoſition, and, aſſuredly, added no beauty to his own. The ſermons, in the ſubſequent corrected ſtate, in which they are given to the public, are now only memorable for the ſingular futility of their argument; and would have been forgotten, but for the maſterly, though ſevere, letter they occaſioned to be addreſſed

to

to the author. This letter was generally aſcribed to the rev. Samuel Blackall, then fellow of Emmanuel college, but lately preſented by that ſociety, to the rectory of Loughborough, in Leiceſterſhire.*

In January 1772, the letters which Mr. Jebb had written in the courſe of the winter, in the Whitehall evening-poſt, under the ſignature of "Paulinus," were collected, reviſed, and re-publiſhed together, in a pamphlet, at the inſtance of ſome particular friends.† They were much read and circulated; and were generally underſtood to render eſſential ſervice to the cauſe of the petitioning clergy,

 previouſly

* See "Three ſermons preached before the univerſity of Cambridge, occaſioned by an attempt to aboliſh ſubſcription to the thirty-nine articles of religion," printed 1772. Alſo, "A letter to Dr. Hallifax, upon the ſubject of his three diſcourſes, &c. ſecond edition, printed the ſame year.—It ſeems to have been mutually agreed, between the preacher and the letter-writer, though with very unequal ſucceſs, "not to render an enemy conſiderable by oppoſition, whoſe malice may moſt effectually be diſarmed by contempt." (See Dr. Hallifax's preface to the third edition of his ſermons, p. xi.) Mr. Blackall, it is preſumed, took the advice given by Dr. Hallifax, and dropt his correſpondence.

† See this volume, p. 137—222.

previouſly to the introduction of their petition into the houſe of commons. Notwithſtanding which, it is apprehended, that the author's ſentiments concerning the reformation of the eſtabliſhed church, underwent ſome further conſiderable changes in the ſubſequent part of his life.

The fourth general meeting of the clerical petitioners was held the 23d of January, 1772, when the former committee, (with the addition of ſeveral other perſons,) were "appointed to carry the petition into the houſe of commons, as early as poſſible that ſeſſion of parliament." And the petition was accordingly preſented on the 6th of February, by ſir William Meredith, and his motion thereon was ſeconded by Mr. Thomas Pitt, now lord Camelford.

Thus much is obſerved, only to ſhew the perſonal concern and ſhare, Mr. Jebb took in the whole of that buſineſs, without any intention of entering into a detail of the proceedings of the aſſociation.

How intirely he was fixed in the true proteſtant principle, and how conſiſtent his ideas were in that matter, may be ſeen by

an

an extract from a letter to a greatly esteemed character, dated July 18, 1772.

" You mention," says he, " a subscription to the sixth article; or subscription to the question in the ordination office; or, if that would not do, to the apostles' creed, as substitutes in the place of the present. The two first are, indeed, very different from the last. I will freely give you again my sentiments upon the subject, and hope for your usual candour in perusing them. When I see the little effect which the best principles and modes of faith have upon the practice, I am sometimes, in a desponding hour, inclined to think, that a successful contest for the prevalence of any one set of opinions, is scarcely worthy of the pains and trouble, that are often taken about them. And, that it would be better for each, to act his part, in the little sphere of domestic duties, which heaven hath assigned him, than to perplex himself and others with unedifying disputes. But, on the contrary, when I think that we are imperfect judges of the operation of principles, and that the almighty hath thought

proper, in reality, ſo far to interfere in the cauſe of truth, as to give a revelation to mankind; it certainly muſt be his will that we preſerve this ſacred depoſit, pure and untainted, from thoſe human mixtures and corruptions, which have obſcured the knowledge of God's law, in every other nation under heaven. If the word of God be not bound by explanatory articles of faith and doctrine; if no emoluments are annexed to particular confeſſions; no terrors appended to opinions, that word will prevail and operate in the manner, which, from the circumſtances of the revelation, we may collect, would be moſt agreeable to the intentions of the almighty. It would operate by its native charms, approving themſelves to the conſciences of each, and diffuſe itſelf, by a manifeſtation of its effects on the life and converſation of the true believer. All helps and aſſiſtances ſhould be diſcarded, which may have an equivocal effect. In this view of the goſpel, human policy ſhould ever be diſclaimed. The utmoſt of man's interference ſhould be, an earneſt and conſtant

endeavour

endeavour, to prevent the narrow ſchemes, and intereſted projects of this world, from deforming its native purity, and abſolute perfection. Under this idea of things, I view our late application; not in the light of a petition for relief to a few individuals, who cannot bring the articles of our church to ſquare with their own private interpretations of ſcripture; but, as an attempt to reſtore the genuine ſplendour of the goſpel, by vindicating the right of every individual in theſe kingdoms, to interpret ſcripture for himſelf. Which can never be exerciſed, while there is any temptation held forth, by the powers of this world, to diſſemble or prevaricate in a ſingle inſtance. For this reaſon, the apoſtles' creed is as exceptionable, as our preſent ſubſcription; nor would I conſent to the fabrication of any ſyſtematical confeſſion, although I myſelf was intruſted with the execution. The naked goſpel, ſubſcribed as the word of God, is the only ſubſcription I can poſſibly petition to have ſubſtituted in the place of the preſent. The particular formulary in which

this declaration is made, is a matter of little moment, provided the formulary be clear and expreſs.

" With reſpect to our willingneſs, to acknowledge the lawful authority of biſhops, and to aſſent to the uſe of the liturgy; thoſe matters are pretty well taken care of by the oaths of canonical obedience, and the act of uniformity. They are queſtions, totally diſtinct from that we are engaged in; and, as our adverſaries know full well, that we have no objections to either of theſe matters, they will never be molified by any declarations we can make. But it is adviſable, you will ſay, to gain the good opinion of moderate men. We have not, as yet, offended any moderate men. And thoſe half-friends who, at preſent, keep aloof, have other reaſons for their conduct, which no declarations of our innocency can ſubdue. It is urged, by many, as a reaſon for not meddling in our affair, that, were the preſent articles ſet aſide, as we deſire, we ſhould next labour to eſtabliſh ſocinian articles in their room. In ſhort, there is no end of

anſwering

anſwering objections or of ſoftening the oppoſition. Let us keep our grand point, viz. the ſufficiency of the ſcriptures, ſteadily in view. It is a reaſonable and intelligible kind of union, which cannot eaſily be broken. And while we adhere to it, a difference of opinion may indeed ariſe as to the time, and mode of our operations; but, we ſhall ever be a reſpectable and conſiſtent body of men, who will, at laſt, appear to have hit upon the ſhorteſt and moſt practicable, as well as moſt juſtifiable method, of cloſing, for ever, all prejudicial diſſentions in matters of faith.

" You ſee the ſtate of my mind upon this ſubject: you ſee I am thoroughly reſolved, never to give my aſſent to any meaſure, which, in the moſt diſtant manner, implies a departure from our original ground. But, at the ſame time, with reſpect to the mode of carrying on our attacks againſt this uſurped power of dogmatizing in the church of Chriſt: whether by the old petition, by a new one, or by bill, as having no ſettled opinion of my own, or unable to adviſe, I ſhall,

ſhall, with pleaſure, fall in with the opinion of the majority of our friends."

The ſummer of the year 1772, like the preceding one, (from June to October) he paſſed at Bungay; where he prepared lectures on St. Paul's epiſtles, and wrote much for the public papers.

Mr. Jebb having fully conſidered the argument urged by the enemies of the proteſtant principle, from the ſuppoſed neceſſity of a proper center of union among chriſtians, wrote his ſentiments thereon in the public prints, as alſo in a letter which was publiſhed in October 1772, and addreſſed to ſir William Meredith.*

On ſunday, the 27th of December 1772, Mr. Jebb preached before the univerſity; and, as the occaſion demanded, conſidered the queſtion concerning ſubſcription, in as full extent as the time and place would admit. The ſubject was taken from Acts xv. 10. "Now, therefore, why tempt ye God, to put a yoke upon the neck of the diſciples, which neither our fathers, nor we, were able

* See p. 223 of this volume, alſo page 104 and 108, of the third volume.

able to bear?" This ſermon is preſerved in the preſent publication, under a perſuaſion that by ſo doing, we render an acceptable ſervice to the proteſtant cauſe.*

The very next day, monday the 28th of December, he again preached before the ſame audience; but, having borne his public teſtimony to the genuine principle of proteſtantiſm, he wiſely declined to proceed in matters of controverſy. He, therefore, delivered a ſermon on the ſpirit of benevolence, which he ſoon after publiſhed; inſcribing it to "the ingenuous youths who had honoured with their attendance, his theological lectures." †

This ſermon was re-printed, in the year 1780, and again in 1782; and the circulation of it widely extended, in the midſt of the agitation of great political queſtions. To theſe editions, were prefixed the following advertiſement by the editor:

"At a time, when diſputes run ſo high, as to endanger that affection we owe to each other, as children of one common parent, who is the author of all good, it hath frequently

* See vol. ii. p. 107—133. † Ib. p. 1—26.

quently been ſuggeſted, by many who wiſh to promote that univerſal benevolence, recommended in the following ſermon, that re-printing it at this time, might tend to moderate our reſentments, and induce us, even in the midſt of contending parties, to remember that we are brethren.

" With a view of curbing the violence of paſſion, without impairing the vigour of our virtuous efforts for that which we think right; leave hath been obtained of the author to re-publiſh this diſcourſe: and it is now humbly inſcribed to the people of England, Ireland, and America, by their ſincere friend and humble ſervant, the editor."

During the months of February, March, and April, 1773, Mr. Jebb was particularly employed in attendance on the buſineſs of the clergy aſſociated for obtaining relief in the matter of ſubſcription; and, on the queſtions relating to the eſtabliſhing annual examinations at Cambridge.

It may be thought by ſome perſons, who have been uſed to confound academical foundations with monaſtic inſtitutions, that the diſputes in the univerſity may be of no more

more conſequence than the brawls and contentions of monks and friars; but, when they recollect that, in Mr. Jebb's idea, the univerſities were to be conſidered in a more important view, as foundations protected by the legiſlature, and reſponſible to the public for the diſcharge of a moſt ſacred truſt, the education of the youth deſtined to occupy the firſt departments in every profeſſion in the ſtate, can we wonder at his zeal and perſeverance in a cauſe ſo eſſential to this great purpoſe, and ſo requiſite in a place where ſtateſmen, patriots, citizens, are formed?

With this juſt and enlarged idea of the importance of education, every member of the community is greatly indebted to him for his unparalleled exertions to ſecure the native virtue, and to improve the uſeful knowledge of future generations.

The hiſtory of his labours and efforts for the reformation of the univerſity of Cambridge, by the eſtabliſhing of annual examinations, would, of itſelf, form no inconſiderable work, if given in detail, and would be moſt worthy of being preſerved.

He

He has in part performed this taſk in his "Remarks" on the ſubject; but the diſpute continued ſome time, after the publication of the laſt edition of that tract, and conſequently the account falls ſhort of the final iſſue of this important buſineſs.

In the attempt to delineate an epitome of theſe proceedings, we muſt take them up from their commencement, in which we cannot but obſerve the modeſt and humble offer of his ſervices; and we ſhall find the concluſion marked with perfect indifference to the loſs of that credit, which was due to his plan, exertion, and perſeverance, provided the meaſure was eſtabliſhed, which he conſidered as the ſalvation of the univerſity, and, in the end, one of the means of ſaving his country.

It is very poſſible that ſome perſons may think that there is preſerved, in theſe volumes, a needleſs repetition of the ſeveral ſchemes of academical reformation. But let it be obſerved, once for all, that the variety of opinions entertained on the ſeveral propoſitions, and ſometimes on the different parts of the ſame propoſition, ſuggeſted many

many variations in the propoſals, which were not unimportant; and theſe were no way to be explained more conciſely, and, at the ſame time, ſo clearly, as by exhibiting, in its proper place, the ſpecific propoſal as tendered to the univerſity.

Dr. Cooke entered on his vice-chancellorſhip, on November 4th, 1772, and in his ſpeech upon that occaſion, " treated in general of the extent and importance of academical education, and of the care and attention neceſſary in thoſe who ſhould conduct it, with ſo much ſpirit and good ſenſe, as induced Mr. Jebb to hope, that the favourable moment was arrived, for the introduction of his long projected inſtitution*.

In this perſuaſion, he communicated to the vice-chancellor, on the 21ſt of that month, his plan of improvement: but, after many fruitleſs delays, he found him indiſpoſed to combat the difficulties, which might poſſibly be thrown in the way of ſuch an enterprize.

After a ſuſpenſion of all meaſures, on his part, for four months, in deference and compliment

* See Remarks, &c. in vol. ii. p. 314.

compliment to the vice-chancellor, he reſolved to give his plan to the public, and to try its ſucceſs in the ſenate. He publiſhed his Remarks on the 6th of April, a ſecond edition on the 16th, and a poſtſcript on the 21ſt of the ſame month.

On the 8th of May, Mr. Jebb offered his firſt grace for an annual examination, which was rejected in the caput without any reaſon being aſſigned for ſuch rejection. On the 12th of the ſame month, he offered his ſecond grace, and, immediately, on the ſame day, a third, and a fourth grace to the ſame effect; but all of them were rejected. At the offering of the third grace, Dr. Powell, maſter of St. John's college, and then a member of the caput, was inclined to move a grace to prevent Mr. Jebb from offering any other graces, and even would have undertaken for its ſucceſs; but, as Mr. Jebb expreſſed himſelf in a private letter, dated the next day, "this was ſuch an outrage, that the moſt furious oppoſers of my motion declared againſt it. Yeſterday morning, ſays he, at a meeting of the heads, it was propoſed, I ſhould be cenſured for publicly denying

denying the paramount authority of the head above the ſenate. Dr. Law ſtood reſolutely my friend, as I have been told by the Queen's men, and I am much obliged to him. The majority of the univerſity were, a week ago, in favour of my ſcheme; but acts of deſpotiſm debaſe the minds of thoſe who are inthralled, and no ſooner did many ſee that the higher powers were againſt me, than they alſo revolted, and ſought to juſtify by argument, the illiberal behaviour of their ſeniors. Several Johnians were for me, though their maſter was againſt me ſo bitterly. Dr. Watſon, and many men of Trinity, were ſtrenuouſly my friends. I inſiſted that the queſtion was the proper concern of the ſenate; and that after I had brought it to a general vote, I had no further deſire: that whether they accepted or rejected the plan of annual examinations, I would trouble them no more; but that 'till I had got a grace through the caput, I ſhould think it my duty to perſevere."

Every oppoſition was continued to Mr. Jebb. His own account, in a private letter, dated the 22d of June, 1773, will convey ſome idea of the treatment he experienced;

" I have been very ill uſed, ſays he, by the vice-chancellor, who did every thing, but refuſe me an " imprimatur" to the third edition of my ' Remarks:' but I carried my point, at laſt, after three days work. Dr. Powell was to be conſulted, and I was obliged to ſtrike out ſome parts, before I was permitted to uſe my privilege of the univerſity preſs. I told them, that the heads gave countenance to libels written againſt me, but I recorded only facts; and if they were libels, the actors in them were alone accountable. I told them that I would ſtay at Cambridge all the vacation, rather than fail; that I would deſcribe their conduct to the public, if they refuſed me. When you ſee the gentle manner in which I have ſpoken of them, you will be amazed at their tyranny. The paſſages expunged were facts, and not of half that conſequence with thoſe which they permitted to ſtand."

After this treatment at Cambridge, Mr. Jebb retired to Bungay, the 25th of June, and continued there till October; where he ſtudied french and italian, and proceeded in a plan of ſome political or conſtitutional lectures.

No

No ſooner had Mr. Jebb left Cambridge, than the vice-chancellor propoſed a grace, on the 5th of July, which paſſed the caput, and both houſes, without one diſſenting voice; and which appointed a committee, conſiſting of thirty-ſix members, to deliberate and report their opinion upon the queſtion of examinations. In this ſtate of the buſineſs, all promiſed fair. But, in order to defeat any probable good effect from this meaſure, the committee were prematurely called together on the 21ſt of the following October, before the diviſion of the term, and when only twenty-three of their number could be preſent. The conſequences were foreſeen, and the meaſure was expedited accordingly. Fourteen were againſt, and nine for it. Whereas, had the meeting of the committee been deferred, till after the diviſion of the term, and the abſentees had been returned to the univerſity, it was well known that a contrary determination would have taken place.

The ſummer receſs was fruitful in many important events to Mr. Jebb, of a different

kind; and ſome of theſe I wiſh to mention, as nearly as may be, in the order in which they occurred, that my reader may obſerve his various occupations, and the great conſequences which were involved in their iſſue; and thereby be better able to contemplate the anxieties of his mind.

In Auguſt, 1773, Mr. Jebb firſt communicated to a few ſelect friends, his intention to reſign his preferments in the eſtabliſhed church: nor was ſuch reſignation delayed, but on account of reaſons, which were both diſintereſted and powerful. His mind, however, at this time, ſuffered much diſquietude, while ſtruggling under the demands of duty, and the obligations of perſonal attachments, which he had ſo ingenuouſly expreſſed more than a year before this time. "I own," ſays he, (under the ſignature of Collatinus, to an anonymous correſpondent) "I find the ſenſations of conjugal and paternal love, oppoſed to the ſenſe of duty, and, therefore, feel alſo for myſelf. If the reſuter likes this conceſſion, let him enjoy it; but

but he will triumph at the expenſe of his humanity. *

While under this embarraſſment, and ſome months before he executed his purpoſe of reſigning his preferment, he finally reſolved never to read again the public ſervice of the church, although, while he continued in its communion, he occaſionally preached in it.

In a letter dated from Bungay, the 19th of October, I find a familiar detail of ſo ſingular an incident, that I will cite it, as well for its originality, as to diverſify the events of our narrative. Previouſly obſerving, by the way, that Dr. Goodall, archdeacon of Suffolk, held his uſual viſitation of a few pariſhes in the neighbourhood, and which were under a juriſdiction, ſtiled, "the generals," in Mr. Jebb's pariſh-church of Flixton, on September the 25th, this year. This meeting was attended by Dr. Gooch, Meſſrs. Smith, Ray, Stockdale, Reeve, and Paddon, from among the neighbouring clergy. On this occaſion, ſays Mr. Jebb,

* See vol. iii. p. 33.

in the foregoing letter, " the archdeacon appointed prayers to be read in my church; I appointed myſelf preacher, and gave a diſcourſe upon ſubſcription. The archdeacon was greatly enraged, although a Wollaſtonian; and publicly rebuked me before the clergy at the public houſe where we met: much altercation enſued, yet, I truſt, I kept my temper. I told him, I had a right to preach every day in the week, if I thought proper; he was at liberty to retire, if he diſliked my doctrine; he talked of authority, complaining to the dioceſan, &c. but, I reſolutely told him, I ſhould have uſed the ſame language to the biſhop, had I met with equal provocation. At laſt, he thought it beſt to hold his tongue, and be quiet. Much more was ſaid, but this was the ſubſtance. For ſome days, I expected a ſummons to Norwich, but have heard no more of it. I acted thus, with a view to call the attention of the Norwich clergy to our cauſe, and have in part ſucceeded."

The ſubject of Mr. Jebb's diſcourſe was taken from Matthew v. 16. " Let your light ſo ſhine before men, that they may ſee your

your good works, and glorify your father which is in heaven." The ſermon was the ſame that was preached before the univerſity on the 28th of the preceding March; concerning which I have ſeen it written, that it "was ſpoken coolly, though dictated by the heart, but that the paſſion of the adverſary was very viſible." At this time, it may well claim the attention of the candid reader; and though it may be barely poſſible, that it may not meet his approbation, I truſt it will not excite his indignation. *

Soon after Mr. Jebb's return to Cambridge for the winter, he publiſhed a continuation of the narrative of academical proceedings, &c. with obſervations upon the conduct of the committee appointed by the ſenate on the 5th of July; whoſe labours and deſigns had been defeated by the vice-chancellor's precipitating their report, and taking the ſenſe of the committee while only twenty-three members of that body, (which conſiſted of thirty-ſix) were in the univer-

 ſity.

* See vol. ii. p. 51—67, and the reference at the concluſion.

ſity. The new matter contained in this "Continuation," though ſeparately publiſhed, is, in theſe volumes, placed in a note to the "Remarks," where the ſubject-matter immediately connects it. *

The ſtate of the univerſity, at this time, and the extent of the boaſted uniformity ſecured by the preſent ſyſtem, will appear from two private letters, which ſtated a ſhort account of two ſermons, much noticed at the time, and preached in the univerſity church.

The firſt of theſe letters is dated, Cambridge, November the 10th, 1773, wherein he ſays, "the biſhop of Carliſle preached a noble ſermon on November the 5th, in which he ſhewed, that the ſpirit of popery was not peculiar to popiſh countries; that ſpiritual tyranny conſiſted in impoſing other articles, as terms of communion, than what Chriſt had given; that religious liberty was too valuable a right to be complimented away; and that every effort to oppreſs conſcience ſhould be oppoſed. In ſhort, no petitioner would have wiſhed him to ſay more."

But,

* Vol. ii. p. 327—332.

But, in the other letter, of no more diſtant date than the 23d of the ſame month, we have an account of the exertions of zeal, and the meaſure of prudence, ſhewn, on the part of the defendants, by Mr. Wilgreſs, one of the proctors, who "preached on ſunday, (on Jude ver. 3,) a moſt papiſtical ſermon; he ſhewed that there was an abſolute neceſſity for an uniform profeſſion of faith; and talked of that faith being the true one, which had ubiquity, univerſality, antiquity on its ſide, and was confirmed by general councils. He attacked the latitudinarians vehemently, and maintained that the liberty of private opinions rent the church of Chriſt, and made as many creeds as perſons. He ſhewed us that the trinity was contained in the 'bowels'* of St. Paul's aſſertion, 'if thou wilt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.' The young men were offended at him for his behaviour as proctor, and therefore SCRAPED him. When the ſermon was

* This expreſſion is alluded to in the miſcellaneous papers, vol. iii. p. 150.

was over, the vice-chancellor, called to the proctors, to take the names of all the gentlemen in one of the galleries. On this, there was a general hiſs, and many ruſhed out before the door could be ſecured. At length, the biſhop of Peterborough, the two proctors, and the vice-chancellor, arrived at the foot of the ſtair-caſe. The young men made a puſh, and broke the door off its hinges, and multitudes eſcaped. The names of the reſt were taken, and a meeting of the heads followed; but, as all were guilty, all eſcaped unpuniſhed. Such indecency was never ſeen, and they will have riots upon riots, unleſs ſome ſcheme is thought of to employ the active ſpirits of young men."

On December the 14th, 1773, Mr. Jebb again called the attention of the univerſity (Dr. Caryl being vice-chancellor) to another grace, which, after ſome deliberation, paſſed the caput, and was read the firſt time in both houſes; but was rejected the next day, in the non-regent houſe. Non-placets 67, placets 38. The deſign of this grace was to reſcind the report of the committee irregularly

gularly convened on the 21ſt of October, when thirteen of their number were abſent. But as ſuch revival of the committee, went to the criminating Dr. Cooke, the late vice-chancellor, ſucceſs was not to be expected in the then ſtate of influence in the univerſity.

In the opening of the year 1774, Mr. Jebb reſumed the buſineſs of academical reformation, with a ſpirit unſubdued by diſappointment and ill uſage. For, on the 16th of February, he propoſed a grace, which paſſed both houſes the next day, conſtituting another ſyndicate for the purpoſe of deliberating on the proper meaſures of reform to be introduced into the univerſity; but taking care, at the ſame time, that the concurrence of the majority of the whole number ſhould be neceſſary to their report, previouſly to its being offered to the ſuffrage of the ſenate. The ſyndicate (as is uſual in ſuch caſes) was nominated by himſelf; and although he was forced to compliance in a few inſtances, the greater number were men, as he ſaid in a private letter, "who had integrity,

integrity, learning, and ability, and were well diſpoſed to the good work. *"

The grace is preſerved in a note below. †

In

* Letter to a friend, dated February the 21ſt, 1774, from whence alſo, with great pleaſure, I make the following extract; "Mr. Tyrwhitt preached an admirable ſermon yeſterday, at St. Mary's, on, 'ſearch the ſcriptures.' One of the points diſcuſſed, was, the departure of chriſtians, in every country, from the practice of Chriſt and his apoſtles, with reſpect to the object of divine worſhip; and, in the concluſion, he told us, to beware leſt we be found the children of thoſe, 'whoſe faith was credulity; their worſhip, idolatry; and their charity, perſecution.'

† Cum plurimis in ore ſit literas humaniores, atque ipſa matheſeos et philoſophiæ naturalis elementa penè inculta jacere, juvenum animis vel ſocordia torpentibus, vel in quæcunque recondita, quæcunque ſublimia, impetu quodam fervido ruentibus;

Placeat vobis, ut Dominus procancellarius, Dr. Cooke, Dr. Plumptre collegii reginalis, Dr. Barnardiſton, Dr. Watſon, Dr. Hallifax, Dr. Waring, Mr. Beadon, Mr. Collier, Mr. Lambert, Mr. Wilgreſs, Mr. Dealtary, Mr. Longmire, Mr. Joannes Hey, Mr. Farmer, Mr. Gould, Mr. Gardnar, Mr. Paley, Mr. Squire, Mr. Arnald, et Mr. Pearce, ſint ſyndici veſtri, qui convocante domino procancellario conveniant, collatiſque inter ſe conſiliis deliberent et dijudicent, quonam potiſſimum modo hiſce malis ingraveſcentibus nobis obviam

In the courſe of the ſyndics proceeding in their buſineſs, many difficulties were thrown in their way; but they were ſurmounted by the better diſpoſition to reformation, which pervaded that reſpectable body. Mr. Jebb's account of their proceedings, in another letter to a friend, dated March the 16th, will not be unintereſting to thoſe, who are acquainted with the univerſity of Cambridge. "The ſyndicate," ſays he, "have met twice. The vice-chancellor (Dr. Caryl) gives general ſatisfaction by his very candid behaviour, and able manner of doing buſineſs. The duke of Grafton has recommended it to the ſyndicate, to take into their conſideration, the caſe of the fellow-commoners and noblemen; they have done ſo, and, I am informed, have paſſed ſome very good reſolutions,

obviam ſit eundum; et ut eorundem placitum in ſcripta digeſtum, majoris partis totius numeri ſyndicorum nominibus ſubſcriptis, ante diem decimam ſextam Aprilis proximè inſequentis in ſenaculo veſtro publicetur: ita tamen ut quicquid ils viſum fuerit minime ſtatuti vim habeat, niſi poſtea veſtris ſuffragiis comprobetur.

Lect. 16.
Conceſs. 17. } Feb. 1774.

tions, as the materials and ground-work of their plan. They were three hours engaged in buſineſs on monday; they meet again to-morrow. You cannot imagine how greatly, certain ſpirits are alarmed with the diſpoſition there appears, to do ſomething effectual. Dr. Powell, and the Emmanuel men, and Dr. Hallifax, labour to ſpoil, what the friends of literature and good morals, are meditating to eſtabliſh. I truſt their power to do harm, will be reſtrained by the general wiſhes of the univerſity, to provide againſt thoſe early habits of diſſipation, which are formed through the want of proper objects for employment. I endeavour to keep out of ſight as much as I can, as I find my preſence occaſions jealouſies, and heart-burnings; and, for every reaſon, I am deſirous that the work may appear to be done by others, as I ſee that whatever I propoſe, would be objected to. Indeed, the ſyndics are, in general, men of that character, that I am perſuaded they will determine for the beſt: I am only afraid, that the clamours of the diſcontented, may intimidate them. The vice-chancellor appears to be a very

very able and reſolute man; and will, I hope, receive that honour which is due to him."

In a letter addreſſed to another perſon, on the following day, (March 17th, 1774) in addition to a ſimilar account with the foregoing, he added, " Dr. Halliſax talks of propoſing an inſidious grace, which it is thought will embroil matters. The ſyndicate reſolved, that they had power from the grace, to enter upon the ſubject the duke recommended, and have nearly completed their work; but he propoſed to hazard the whole by offering a grace to confirm their powers, which may poſſibly be thrown out."

On the 28th of March, 1774, the ſyndics finally cloſed, and ſigned the nineteen reſolutions which they had come to, as proper to be ſubmitted to the ſenate for their approbation, agreeably to their appointment by the grace which paſſed both houſes on the 17th of February. " No words," ſays my friend, in a letter dated March 30, " can do juſtice to the vice-chancellor and his aſſociates, i. e. the major part of them: for

Halliſax

Hallifax and Farmer, did all in their power to obſtruct and diſtreſs their brethren. The vice-chancellor's heart is in the cauſe. Farmer declares it will be the ruin of the univerſity, and ſhake the foundations of the conſtitution both in church and ſtate. We hope ſome time will be allowed, before the day of voting. Longmire, Lambert, Collier, Hey, Beadon, are ſtrenuous in their ſupport. You cannot imagine the vehemency of Dr. Powell, and Mr. Whiſſon. Yet, I truſt, the cauſe of literature will triumph. I ſhall leave to the worthy ſyndicate the proper method of conducting matters to their completion."

Mr. Jebb was, it ſeems, too ſanguine in his expectations, though he was ſupported by reaſon, ſound policy, and reſpectable names. Theſe reſolutions were read in convocation, April 1, and voted in the ſenate, on the 19th of the ſame month; and, to the real aſtoniſhment of both ſides, were rejected. But the majority had no great cauſe to boaſt in the ſuperiority of their numbers. The reſolutions were divided into three different

ferent claſſes, and voted for, agreeably to that diviſion, in the non-regent houſe.

For the firſt ſix reſolutions there were,

Placets 43.—Non-placets 47.

For the ſeventh and eleventh incluſive,

Placets 41 —Non-placets 48.

For the twelfth and nineteenth incluſive,

Placets 38.—Non-placets 49.*

Mr.

* It is apprehended that the preſervation of theſe reſolutions, may, in the contingent events of this country, be of ſervice to literature and morals. They are, therefore, re-printed here, from a copy on a ſingle ſheet.

"The ſyndics appointed to deliberate upon the grace, which paſſed the two houſes on the 17th of February laſt, have come to the following reſolutions, which they now offer to the ſenate for their approbation.

1. That ſuch noblemen and fellow-commoners, as ſhall be admitted on or after the firſt monday in May 1774, be ſubjected to public examinations in the ſenate-houſe.

2. That ſuch examinations be annually held on the firſt monday, tueſday, and wedneſday in May, from nine o'clock to twelve in the mornings; and from three to ſix in the afternoons of the monday and tueſday; and that the firſt examination be in May 1775.

3. That every nobleman and fellow-commoner, at the firſt examination, which ſhall be held after his admiſſion,

Mr. Jebb wrote to a particular friend, in reference to the above buſineſs, on the 23d of that month, as follows, " The ſtruggle was

miſſion, be examined in the latin and greek languages, ancient hiſtory, compoſition, and algebra.

4. That every nobleman and fellow-commoner at the ſecond examination, which ſhall be held after his admiſſion, be examined in the latin and greek languages, ancient hiſtory, compoſition, the elements of geometry, Locke's Eſſay on the human underſtanding, and natural philoſophy.

5. That every nobleman and fellow-commoner at the third examination, which ſhall be held after his admiſſion, be examined in natural philoſophy, natural law, and modern hiſtory.

6. That perſons changing their order to become fellow-commoners be, in the examinations, claſſed with ſuch as are of the ſame ſtanding with themſelves by admiſſion.

7. That ſeven examiners, members of the ſenate, or bachelors of law.or phyſic, be annually appointed from the ſeveral colleges, in the order of the cycle of opponents in divinity : except that Trinity-hall be added to King's college, and that the mode of appointing its own examiners be left to each college.

8. That King's college ſhall appoint an examiner each of the firſt two years, and Trinity-hall the third year, and ſo always. That where three colleges are laid together to provide one examiner, they have the appointment according to ſeniority of foundation. And that the ſeven examiners, ſo appointed, be preſented to the vice-

was vehement, but it was reſolved, it ſeems, that I was to have no ſhare in the eſtabliſhment of any improvement; and this, I am

 told,

vice-chancellor on or before the 16th day of December every year.

9. That in the firſt examination in 1775, all the ſeven examiners examine ſuch noblemen and fellow-commoners as ſhall then attend to be examined. That in the ſecond examination, four of the ſeven examine the noblemen and fellow-commoners of the junior year, and three thoſe of the ſenior year. That in the third examination, three of the ſeven examine the noblemen and fellow-commoners of the junior year, two thoſe of the middle year, and the other two thoſe of the ſenior year: and ſo always.

10. That any nobleman or fellow commoner, having been reſident, who ſhall abſent himſelf from any examination, without ſufficient reaſon, be forthwith expelled from the univerſity. That a reaſon, certified to the vice-chancellor by the maſter or locum-tenens of his college, and approved by the major part of the vice-chancellor and heads then reſident, be deemed ſufficient to excuſe any one's abſence from a whole examination. And, that a reaſon, approved by the major part of the ſeven examiners be deemed ſufficient to excuſe any one's abſence from any part of an examination.

11. That the examiners declare which of the noblemen and fellow-commoners appear to be upon the whole the beſt ſcholars, not diſtinguiſhing more than a third part of each year, and placing the perſons ſo diſtinguiſhed according to their reſpective order of merit, in a writ-

ing

told, from perſons of conſequence here, was one main reaſon of their rejection. It is probable you ſoon will hear of another propoſal

ing to be delivered to the vice-chancellor, and ſubſcribed by two of the examiners for each year, or a majority of the whole ſeven. That ſuch declaration be publiſhed by the vice-chancellor to the ſenate at the next following congregation, and copies thereof tranſmitted by him to the chancellor of the univerſity, and ſent to each college.

12. That all penſioners and ſizars, who have been admitted ſince the friday next after the commencement in the year 1772, or ſhall be hereafter admitted, be ſubjected to one public examination, before they ſhall be of ſtanding to be examined for the degree of bachelor of arts.

13. That ſuch examination be held on the monday, tueſday, and wedneſday next after the ſecond tripos in their junior ſoph's year. That the firſt examination be in the year 1775. And that any penſioner or ſizar, not coming to reſide with thoſe of the year in which he ſhall be admitted, be examined with thoſe of the year in which he ſhall come to reſide.

14. That ſuch examination be in the latin and greek languages, ancient hiſtory, compoſition, and the elements of geometry, algebra, and logic.

15. That the examination of penſioners and ſizars be in the ſame place, during the ſame hours of the day, and under the ſame penalty for abſence, with allowance of the ſame mode of excuſe. That the examiners be the ſame. That they declare which appear to be upon the

poſal from a different quarter. I wiſh reformation, and ſhall, therefore, not oppoſe

 any

the whole the beſt ſcholars, in the ſame proportion, and with the like diſtinction. And that ſuch declaration be publiſhed to the ſenate, and notified to each college, in the ſame manner, as has been already directed in the caſe of noblemen and fellow-commoners.

16. That each of the ſeven examiners receive a gratuity of ten guineas, to be paid out of the univerſity cheſt. And that every nobleman and fellow commoner, who ſhall be admitted after the 30th day of April, in the year 1774, pay at his admiſſion, two guineas; and every penſioner who ſhall be admitted after the ſame 30th day of April, pay at his admiſſion, half a guinea, towards replacing in the cheſt ſuch ſums as ſhall be thence ſo iſſued.

17. That the monies ſo charged at the admiſſions of noblemen, fellow-commoners, and penſioners, be accounted for to the vice-chancellor on the ſaturdays next before the days of examination by their reſpective tutors, who ſhall, at the ſame times, deliver liſts of ſuch of their pupils, as are to be examined, with the dates of their admiſſions.

18. That beſide the ſeven appointed examiners, any member of the ſenate be at liberty to examine.

19. That it would be an improvement of the examination for the degree of bachelor of arts, if the moderators were firſt to determine, which are the twelve beſt ſcholars upon the whole in the other ſubjects of examination, before they proceed to examine in the higher parts of mathematics.

In witneſs whereof they have hereunto ſet their hands, this 28th day of March, 1774."

any ſalutary meaſure, from mean and ſelfiſh motives. I will ſupport regulations, though Hallifax himſelf propoſe them; and try to ſet my adverſaries, the example of a more candid ſpirit." And, to the ſame effect alſo, he wrote to another friend on the following day, in which letter he ſays, "It is now, in a manner, confeſſed, that the late graces were loſt, becauſe Dr. Hallifax and the dean of Ely, (Dr. Thomas,) had objections to the perſon who moved the queſtion; but that if the meaſure is again propoſed, by perſons in authority, the buſineſs will be done. I wiſh too well to the univerſity and to literature, to hurt ſo important a queſtion by any deſire to have the glory of carrying it. Let a motion come from what quarter it will, I will ſupport it, with all my power; and leave to my adverſaries the ſhame of obſtructing the eſtabliſhment of regulations ſo much wanted, becauſe the agents were not ſuch as they approved. I will only ſay, that in the liſt of voters for the graces, you did not ſee a man who was not, from conviction, with us; and that in the liſt of the adverſaries, more than half, in the main approved, what they

they oppoſed by their ſuffrage. I ſpeak not from preſumption, we have it from their own confeſſion."

But ſo little ſenſe of ſhame had ſome men, that, I find, from good authority, that certain of the adverſaries of annual examinations, talked of perpetuating their victory over learning and morals, by ſtriking a medal, with the inſcription "Academia liberata Apr. 19, 1774." "So different," writes our very candid author, "are the views, in which different perſons ſee the ſame thing. The duke of Grafton has written a letter to the vice-chancellor, which was communicated to the ſyndicate, in which, he, in the ſtrongeſt terms, approves their conduct."

In the midſt of theſe engagements, added to his unceaſing labours as a lecturer, Mr. Jebb was not inattentive to the proteſtant queſtion concerning ſubſcription to human forms of religious faith and doctrine, or to any thing which affected the intereſts of religion and learning. The motion which was made by ſir William Meredith, on the 5th of May, 1774, had previouſly occupied much of Mr. Jebb's attention, as indeed every

movement, either in parliament, or in the univerſity ſenate, had done.

In the month of June, Mr. Jebb finally left Bungay, and ſpent the two following ones with his father at Egham.

In the continuation of our account of the ſucceſſive efforts, towards a reform in the ſyſtem of education, it muſt be needleſs to remark the judgment and wiſdom which accompanied the propoſitions of the ſyndicate; or the advances theſe good deſigns were making towards ſucceſs; and the open, candid, and deliberate manner, in which Mr. Jebb ſuggeſted and brought them forward.

There was publiſhed, on a ſingle ſheet, by ſome unknown perſon, "a plan for public examinations," bearing date, April the 25th, 1774. This ſcheme was written with good temper, and with a good deſign; being apparently publiſhed with a view to point out a middle road, and thereby to meet, in part, the deſires and the fears of the friends and enemies of academical reformation. At the ſame time, the propoſer renounced any intention of concerning himſelf any further in its ſupport; and conſigned

it

it to the patronage of ſome of the late ſyndicate, or to Dr. Gordon, or to Mr. Jebb. As a child diſowned by its parents, is ſeldom foſtered by the world, this plan was not taken up by any member of the ſenate, or brought forward into that ſtate, which would require our concerning ourſelves further with it. And, as it was inſufficient for the effecting that reform, which the ſtate of diſcipline, and the ardour of the friends of literature and good morals required, its peaceful interment, may the leſs be regretted.

Mr. Jebb alſo again ſubmitted to the univerſity, before his retirement for the ſummer, another "plan for public examinations," dated the 11th of May, 1774. In Auguſt he enlarged and printed the ſame, in a pamphlet, under the title of "A propoſal for the eſtabliſhment of public examinations, in the univerſity of Cambridge, with occaſional remarks." In this ſtate it is preſerved in the preſent volumes.* It was again re-printed, on a ſingle ſheet, October the 18th, for the more immediate uſe of the members

* See vol. ii. p. 337—370.

ſpect the connecting the examinations with the ſettled lectures of the tutors.

The

be ſubjected to one other public examination in the ſenate-houſe, at ſome time in the year 1777, hereafter to be appointed.

8. The ſecond examination of the noblemen and fellow-commoners admitted as ſpecified in the firſt ordinance, ſhall be held upon the fourth monday, tueſday, and wedneſday in November 1777, from nine to twelve in the mornings, and from two to five in the afternoons of the monday and tueſday.

9. Each nobleman and fellow-commoner, admitted as ſpecified in the firſt ordinance ſhall, at his ſecond examination, in 1777, be examined in Locke's Eſſay on the human underſtanding, natural philoſophy, and modern hiſtory.

10. At the cloſe of the ſecond examination of the noblemen and fellow-commoners, admitted as before-ſpecified, the three examiners hereafter to be appointed, or the majority of them, ſhall declare, in a writing to be delivered to the vice-chancellor, which of the perſons, then examined, appear upon the whole to be the beſt ſcholars, not diſtinguiſhing more than a third part, and placing the perſons ſo diſtinguiſhed according to their reſpective order of merit: ſuch declaration ſhall be publiſhed by the vice-chancellor to the ſenate at the next following congregation, and copies thereof tranſmitted by him to the chancellor of the univerſity, and ſent to each college.

11. Perſons changing their order to become fellow-commoners, ſhall, in the examinations, be claſſed with

ſuch

The loſs of theſe propoſitions by one vote in the non-regent houſe, while there was known

ſuch as are of the ſame ſtanding with themſelves by admiſſion.

12. Any nobleman and fellow-commoner, admitted as before ſpecified, and having been reſident, who ſhall abſent himſelf from either of the preceding examinations, without ſufficient reaſon, ſhall be publicly admoniſhed, or ſubjected to ſuch other academical cenſure, ſhort of ruſtication, as the vice-chancellor and the two proctors, or the vice-chancellor with one proctor, ſhall think the caſe deſerves. A reaſon, certified to the vice-chancellor by the maſter or locum-tenens of his college, and approved by the major part of the vice-chancellor and heads then reſident, ſhall be deemed ſufficient to excuſe any perſon's abſence from a whole examination. And a reaſon, approved by the major part of the examiners, hereafter to be appointed, ſhall be deemed ſufficient to excuſe any perſon's abſence from any part of an examination.

13. The ſanction, provided for the purpoſe of ſecuring the attendance of noblemen and fellow-commoners, and the relief admitted under it, ſhall be extended to the caſe of penſioners and ſizars, admitted as above, who ſhall abſent themſelves from the examination in the year 1776.

14. In all future years after 1776, there ſhall be a public examination of ſuch noblemen, fellow-commoners, penſioners, and ſizars, as ſhall then be of equal ſtanding with thoſe intended to be examined in 1776, and the ſubjects and time ſhall be the ſame with thoſe directed

known to be a decided majority in the junior diviſion of the ſenate, if the grace had been

directed for 1776. There ſhall alſo be, in every year ſubſequent to the year 1777, a public examination of ſuch noblemen and fellow-commoners as ſhall then be of equal ſtanding with thoſe intended to be examined in 1777, and the ſubjects and time ſhall be the ſame with thoſe directed for 1777. And in both the above examinations, the examiners hereafter to be appointed, ſhall make the ſame honorary diſtinctions as in the years 1776, and 1777, and attendance ſhall be ſecured by the ſame ſanctions.

15. Seven examiners, members of the ſenate, ſhall be annually appointed from the ſeveral colleges, in the order of the cycle of opponents in divinity: except only that Trinity-hall ſhall add an examiner every fifth year, and that the mode of appointing its own examiners be left to each college.

16. Where three colleges are laid together to provide one examiner, they ſhall have the appointment according to ſeniority of foundation. And the examiners, appointed according to this and the preceding ordinance, ſhall be preſented to the vice-chancellor, on or before the eleventh of June every year.

17. At the firſt examination, in November 1776, all the examiners ſhall examine ſuch ſtudents as ſhall then attend. At the examinations in November 1777, the three ſenior of the examiners ſhall examine the noblemen and fellow-commoners of the ſenior year, the other four or five, the ſtudents of the junior year, and ſo always.

18. Beſides

been paſſed by the ſenior part of the univerſity, would naturally give ſpirits to the purſuers

18. Beſides the appointed examiners, every member of the ſenate ſhall be at liberty to examine.

19. Each of the examiners ſhall receive a gratuity of ten guineas, to be paid out of the univerſity cheſt. Every nobleman and fellow-commoner, who ſhall be admitted after the date of this grace, ſhall pay at his admiſſion two guineas, and every penſioner half a guinea, towards replacing in the cheſt ſuch ſums as ſhall be thence ſo iſſued. And all perſons, already admitted, and ſubjected to the above-mentioned examinations, ſhall be charged with the ſame payments at the cloſe of the preſent quarter.

20. The monies charged at the admiſſions of noblemen, fellow-commoners, and penſioners, ſhall be accounted for to the vice-chancellor, on the ſaturdays next before the days of examination, by their reſpective tutors, who ſhall, at the ſame time, deliver liſts of ſuch of their pupils, as are to be examined, with the dates of their admiſſions.

N. B. The fourth, fifth, and ſixth propoſitions, are purpoſely ſo worded, as to ſuit with the firſt ordinance, in caſe the ſecond and third ſhould be rejected."

The following is communicated as an accurate liſt of the gentlemen who voted (Oct. 28, 1774) in the ſenate-houſe of Cambridge, for and againſt a public examination of all ſuch noblemen and fellow-commoners as ſhould afterwards be admitted in that univerſity.

For the grace; the biſhop of Carliſle; the doctors Glynn, Colignon, Symonds, Ewin, Waring, Gordon, Cooke,

purſuers of theſe meaſures, and call for the redoubled exertions of thoſe gentlemen who oppoſed them.

About two days before the laſt plan was voted in the ſenate, a publication had appeared in the univerſity, entitled, " A letter to the author of the plan for the eſtabliſhment of public examinations." I have no information concerning the author, nor is it material

Cooke, Goddard, Watſon, Gooch; maſters, Manning, Hodſon, Lambert, Backhouſe, Collier, Tyrwhitt, Wyatt, Hey, Squire, Smith, White, Borlaſe, Pemberton, Jebb, Gould, Greaves, Hughes, Tyſon, Wilgreſs, Paley, Law, Naſmith, Colman, Torkington, Bond, Adair, Chamberlayne; in all thirty-eight.

Againſt the grace; the doctors Powell, Elliſton, Smith, Thomas, Wilſon, Brown; maſters, Lypeatt, Haighton, Harrington, Meredith, Whiſſon, Spencer, Howkins, Greene, Preſton, Hilton, Stevens, Chevalier, Craven, Ferris, Pritchett, Hubbard, Farmer, Blackall, Wilcox, Dalton, May, Henſon, Story, Arnald, Kerſhaw, Marſh, Turner, Cooke, Norris, Martyn, Yates, Haſſel, Jepſon; in all, thirty-nine.

The above liſt includes eleven doctors, ſix profeſſors, and eight public tutors, for the grace; and ſix doctors, three profeſſors, and ſix public tutors againſt the grace.

In the white-hood houſe, it was ſuppoſed the numbers would have ſtood as follows: for the grace twenty-ſix, againſt it fifteen; of the latter number nine would have come from St. John's.

material; the letter is written in a candid manner, but ſurely unimportant in its matter; it barely ſuggeſted the difficulties, in the execution of it, and the danger that might be conſequent on any failure in the practice of the propoſed plan.

In the following month, there was alſo publiſhed another tract, entitled, "An obſervation on the deſign of eſtabliſhing annual examinations." This pamphlet, though anonymous, was generally aſcribed to Dr. Powell; it was not written in ſo good a temper as the former; but, in reſpect to its matter, more deſerving of notice.

Theſe little tracts together, occaſioned a third, entitled, "A letter to the author of an obſervation;" upon this, it will be ſufficient for me to ſay, that it was written by a lady; and that it was generally underſtood, that Dr. Powell, felt as ſenſibly the pointed arguments of Priſcilla's pen, as another reverend divine had done before him.*

The

* Upon a ſimilar occaſion, and in reference to ſome letters addreſſed by the ſame lady, in one of the public papers,

The notification of her victory may, probably, be more readily admitted, upon the judgment of others, than upon my own; and, the citation of their teſtimony will acquit me of the imputation of a compliment. "The utility of the public examinations," ſay the monthly reviewers, "ſtood uninvalidated by any thing the obſerver was able to alledge againſt them. The preſent writer has, therefore, all the advantage againſt him, that a good cauſe can poſſibly give; and all that we have to do in this caſe, is to announce the earneſt expectation of the public, that this regulation will take place; a regulation in every reſpect auſpicious, not only to the intereſt and proſperity of the univerſity of Cambridge in particular, but to learning in general." *

An

papers, to Dr. Halliſax, under the ſignature of "Priſcilla," it was obſerved by Mr. Paley, "that the Lord had ſold Siſera into the hand of a woman." See "A defence of the conſiderations on the propriety of requiring a ſubſcription to articles of faith," 8vo. 1774, p. 30.

* See Monthly review, vol. lii. p. 459.

An attention to the progreſs of Mr. Jebb's exertions to promote academical reformation, has drawn me to neglect, in its place, the mention of a tranſaction in London, in the ſpring of the year 1774, in which his heart was deeply intereſted.

Mr. Lindſey had communicated to him, among the firſt of his friends, his determined reſolution of reſigning his preferment in the eſtabliſhed church, and his earneſt wiſhes of meeting with a ſociety of unitarian chriſtians, to whom his miniſtrations might be acceptable.

They both agreed, that it was of great conſequence, that there ſhould be a church of chriſtians profeſſedly unitarian; which ſhould hold forth the worſhip of the only true God, the father; the omnipotent parent and creator of the univerſe; to the excluſion of all other perſons and objects of worſhip. And as ſoon as a proſpect offered of raiſing a congregation on this plan, it was communicated to Mr. Jebb. No important ſtep was taken, without conſulting him; and many uſeful hints, and much aſſiſtance, were received from him, together with his

two moſt intimate friends, often named in theſe memoirs, and ſtill reſident in the univerſity of Cambridge; eſpecially with regard to ſuch farther improvements as were judged proper to be added to Dr. Clarke's amendments of the liturgy of the eſtabliſhed church.

In ſome letters written at the time, Mr. Jebb expreſſed the utmoſt ſolicitude for its ſucceſs; and had engaged a particular friend, who happened to be in town, to be preſent at the firſt opening of the chapel, that he might learn from him every thing that paſſed.*

When he afterwards came to reſide himſelf in the metropolis, he was a conſtant attendant at the chapel in Eſſex-ſtreet; and frequently expreſſed his happineſs and comfort in the opportunity of joining in a ſervice and worſhip he ſo much approved.

Mr. Jebb had much approved of Mr. Lindſey's

* Mr. Lindſey's ſermon, preached at the opening of the chapel in Eſſex-houſe, Eſſex-ſtreet, London, on ſunday, April 17th, 1774, was ſoon afterwards publiſhed. And a third edition of "the Book of common-prayer reformed," was publiſhed ſo lately as 1785.

Lindſey's publiſhing his "Apology on reſigning the vicarage of Catterick, Yorkſhire:" which was followed by a ſupplemental work, entitled "The Sequel," in which the author treated more largely concerning the nature and perſon of Chriſt. To report Mr. Jebb's favourable opinion of the criticiſms and arguments in the ſequel, from the evidence of private letters, is needleſs; as the account given of this learned work in the Monthly review came from his pen; * and probably was the only communication of the kind he ever tranſmitted to that periodical publication.

In the concluſion of this year, I find ſome ſtrong evidences of the intereſt Mr. Jebb took in the eſtabliſhment of liberty on the other ſide of the atlantic, and in the ſufferings of the americans. In a letter to a friend, dated the 21ſt of November, 1774, he writes, "Your information, in every reſpect, is pleaſing to me; I rejoice that you keep on in your great purpoſe, with ſo much ſtedfaſtneſs and ſucceſs; and that the ame-

 ricans

* See Monthly review, vol. lv. p. 195 and 264, and lvi. 14.

ricans continue to proceed with ſo much bravery and prudence. I ſhall not be quite eaſy about them, till I ſee the event of the congreſs. A very ſenſible letter, in the Ledger of yeſterday, ſhews the abſurdity of petitioning for redreſs; the moſt vigorous meaſures are the beſt; the engliſh miniſtry muſt feel, before they will repent. The length of time, in caſe of a petition, will give them an opportunity of trying their uſual arts of conquering by diviſion. The new eſſay, by the Penſylvanian farmer, * is moſt admirable; but I wiſh to have the americans go the whole ground at once; which they may do, and yet leave matters open for an accommodation. The only way to avoid bloodſhed, is for the americans to ſhew their reſolution in the firſt inſtance. An immediate ſuſpenſion of trade with Great-Britain, Ireland, and the Weſt Indies, would procure them redreſs, as it would effect an immediate petition from the britiſh merchants, &c. more likely to prevail than any petition of their own." And, again, in another letter, to the ſame friend, dated the 3d of December following,

* This tract was written by John Dickinſon, eſq.

following, he ſays, " I had indulged great hopes that adminiſtration would have relaxed, and thereby have prevented that confuſion which every man muſt lament, if he has any ſenſibility remaining. I did not think that deſpotiſm was ſo much a thing reſolved on. I hope the americans, by a temperate, manly, yet peaceful reſiſtance, and the uſe of legal means, as oppoſed to force, will prevent that inhuman deſtruction of our fellow-creatures, which is threatened. Locke has ſhewn me who are the real rebels, in a conteſt of this kind; they are thoſe, who, by unjuſt oppreſſion, renew that ſtate of war, which laws and ſociety had baniſhed."

Nor was Mr. Jebb's attention leſs awake to the deſigns of certain perſons in this country, towards forwarding the excluſive eſtabliſhment of epiſcopacy in America, than to the danger of their civil liberties, " I find," ſays he, in another letter, dated the 11th of December, " from a correſpondent in Virginia, that Dr. Chandler, of New-York, has publiſhed there a virulent invective, againſt the " Critical commentary

upon Secker's letter," and that it does harm to the cauſe of chriſtian liberty. Dr. Chandler has ſubjoined biſhop Sherlock's memorial, preſented to the king in council, in February 1749-50, in favour of an american epiſcopate, now firſt printed, he ſays, from an original in the hands of a great living prelate. Such is the infatuation, that many of the coloniſts, enemies to taxation, are for a biſhop. Such has been the conſequence of Secker's unremitting efforts, to ſpread church-of-Englandiſm, on the other ſide of the atlantic. Sherlock's memorial, is an artful performance, and big with miſchief."*

The year 1775, afforded a continuation of his labours, in the recommendation of annual examinations; and completed the deſign, which he had long contemplated with anxious ſolicitude, of relinquiſhing his preferment

* The "Critical commentary on archbiſhop Secker's letter, to the right honourable Horatio Walpole, concerning biſhops in America," was publiſhed in London, 1770. The reply was entitled, "A free examination of the Critical commentary," &c. by Thomas B. Chandler, D.D. and publiſhed at New-York, 1774.

ferment and ſituation in the eſtabliſhed church.

In the ſpring, Mr. Jebb printed, on a ſingle ſheet, "An addreſs to the members of the ſenate," dated March the 22d, 1775, wherein, after ſtating certain poſtulata, he propoſed to offer a grace to the following effect, as the moſt becoming method which an individual, ſo peculiarly circumſtanced as he was, could purſue.

"That a ſyndicate, conſiſting of the vice-chancellor and the heads of houſes, be commiſſioned to draw up a form of application to the chancellor, in which he ſhall be requeſted to acquaint us with the ſentiments of the friends of the univerſity, concerning the expediency of introducing improvements into our literary courſe; and, in caſe ſuch expediency ſhould appear manifeſt, that he would further condeſcend to trace out the line of conduct, whereby we may be enabled moſt effectually to anſwer the expectation of the public, and, at the ſame time, to aſſure his grace of the diſpoſition of the academical ſenate, to aſſiſt by their counſel in completing, and by their ſuffrages

ſuffrages in eſtabliſhing, any plan, the general outlines of which ſhall come recommended to us by ſuch reſpectable advice."

This meaſure, however, was ſuſpended, for the reaſons expreſſed in a ſubſequent ſhort addreſs, dated the 29th of the ſame month: of which, as an hiſtorical document, we have preſerved a copy. "Mr. Jebb has endeavoured to collect the general ſentiment, reſpecting the meaſure, ſuggeſted at the cloſe of his addreſs to the members of the ſenate, dated the 22d of this month. He perceives that the majority do not approve of the propoſal. It appears to be the opinion of the gentlemen he has converſed with, that the chancellor has expreſſed his ſentiments with ſufficient preciſion, in his letter to the vice-chancellor, and to the ſyndicate, appointed by grace of the ſenate, upon the 17th of February, 1774. It has alſo been ſuggeſted, by many of the reſident friends to the inſtitution of public examinations, that, if the motion for their eſtabliſhment was deferred 'till the enſuing winter, it would be more likely, than at preſent, to meet with a general concurrence. He

He ſubmits himſelf, in both theſe reſpects, implicitly to their judgment. He does not retract the aſſertions and concluſions advanced in the propoſitions; he imagines he has perceived additional reaſons to believe, that they are founded upon fact. In the intervening time, he will, with all thankfulneſs, attend to any hints that ſhall be ſuggeſted, relating to this ſubject; to objections he will reply, in the ſpirit of candour; and will endeavour to demonſtrate the utility of the inſtitution in queſtion, in a further addreſs to the univerſity and the public."

The queſtion of public examinations being thus diſpoſed of for the preſent, in deference to the judgment of others, we will divert our narrative into another channel, until Mr. Jebb reſumed it, according to his promiſe, and the expectations of his friends, in the following winter.

In the courſe of the ſummer this year, Mr. Jebb's thoughts were much turned towards the war in America, the event of which he ſuppoſed

ſuppoſed muſt be deciſive of the liberties of both countries.

In a private letter to a friend, (dated the 4th of June), he ſays, " I have ſent to the biſhop of ——— the pamphlet of Mr. Maſeres, on the Quebec-bill; at my inſtance, he read it, and is convinced; and ſpeaks almoſt as ſtrongly as I do, which is ſaying a good deal, for you know I am not given to what is improperly called, moderation, upon ſuch ſubjects."

Again, in a letter to Dr. Chambers, (dated from Newark, July 16, 1775, when on his journey into the north,) he ſays, " As to american affairs, I now begin to deſpair of an accommodation; that country however will be free, and this muſt go backwards, perhaps to its original ſtate of barbarity.* There remains, conſequently, ſome

* The inſtability of all human inſtitutions, is as apparent in the fate of the roman empire, as in the roman villa. Dr. Middleton, ſpeaking of Cicero's houſe at Arpinum, the place of his birth, ſays, that Atticus was charmed with it. " But there cannot be a better proof, adds he, of the delightfulneſs of the place, than that it is now poſſeſſed by a convent of monks, and called

ſome conſolation. Matters are not ſo bad as if America was enſlaved, as the biſhop of St. Aſaph

called 'the villa of St. Dominic.' Strange revolution! to ſee Cicero's porticos converted to monkiſh cloiſters! the ſeat of the moſt refined reaſon, wit, and learning, to a nurſery of ſuperſtition, bigotry, and enthuſiaſm. What a pleaſure muſt it give to theſe dominican inquiſitors, to trample on the ruins of a man, whoſe writings, by ſpreading the light of reaſon and liberty through the world, have been one great inſtrument of obſtructing their unwearied pains to enſlave it." —Middleton's Life of Cicero. 5th edit. 8vo. vol. i. p. 5.

Another villa of the ſame illuſtrious roman, at Puteoli, which was built after the plan of the academy at Athens, and called by that name, being adorned with a portico and a grove, for the ſame uſe of philoſophical conferences. "This villa, ſays Middleton, was afterwards an imperial palace; poſſeſſed by emperor Hadrian, who died and was buried in it; where he is ſuppoſed to have breathed out that laſt and celebrated adieu to his 'little, pallid, frightened, fluttering ſoul.' Which would have left him with leſs regret, if, from Cicero's habitation on earth, it had known the way to thoſe regions above, where Cicero probably ſtill lives, in the fruition of endleſs happineſs." (Middleton's Life of Cicero, vol. iii. p. 207, note.) Nor is the fate of this villa much different from that at Arpinum. "It is now," ſays the late Mr. Hollis, "poſſeſſed by a convent of franciſcan friars."—Memoirs of Tho. Hollis, eſq. vol. i. p. 43—45; where the fact is cited; and where the heretical charity

of

St. Aſaph ſays. Liberty has an aſylum on that continent. The abominable ſlave trade will,

of Middleton, is ſupported by the authorities of Eraſmus and Luther.

Again. Dr. Middleton having quoted ſome jocular and contemptuous expreſſions concerning Britain, in Cicero's letters to Atticus; ſuch as, that "there was not a grain of ſilver in it, nor any thing elſe but ſlaves; of whom you will ſcarce expect any, I dare ſay, ſkilled in muſic or letters;" proceeds to make this fine reflection: "From their railleries of this kind, on the barbarity and miſery of our iſland, one cannot help reflecting on the ſurpriſing fate and revolutions of kingdoms: how Rome, once the miſtreſs of the world, the ſeat of arts, empire, and glory, now lies ſunk in ſloth, ignorance, and poverty; enſlaved to the moſt cruel as well as moſt contemptible of tyrants, ſuperſtition, and religious impoſture: while this remote country, anciently the jeſt and contempt of the polite Romans is become the happy ſeat of liberty, plenty, and letters; flouriſhing in all the arts and refinements of civil life; yet running perhaps the ſame courſe, which Rome itſelf had run before it; from virtuous induſtry to wealth; from wealth to luxury; from luxury to an impatience of diſcipline, and corruption of morals; till, by a total degeneracy, and loſs of virtue, being grown ripe for deſtruction, it falls a prey at laſt to ſome hardy oppreſſor, and, with the loſs of liberty, loſing every thing elſe that is valuable, ſinks gradually again into its original barbariſm." (Middleton's Life of Cicero, vol. iii. p. 102 and 103. Whereupon the author of the Holliſian Memoirs obſerves, "might not the biographer have added, 'the plague is begun.'" (Memoirs of Thomas Hollis, eſq. vol. i. p. 54.)

In

will, I truſt, be aboliſhed; and the remembrance of what was ſuffered in this century, in

In addition to theſe admirable reflections of Dr. Middleton, let us notice how far the deriſions caſt upon Britain by Cicero in his letters to Atticus, are counterbalanced in the juſt remarks upon the fallen ſtate of roman greatneſs, by another of our own countrymen, and one of our contemporaries. "The riſe and fall of empire," ſays Mr. Kent, "may be ranked amongſt thoſe events which, although common, do not ceaſe to be remarkable. Inſpiration only could have diſcovered, that the primitive Romans, a vile and abject people, were deſtined to clear the path, which conducted their future race to the ſovereignty of the world. If, in the days of Julius Cæſar, a roman augur had pretended, that his birds informed him, that the diſtant deſcendants of the dictator, and his invincible countrymen, ſhould be emaſculated, and ſing upon a ſtage, before the poſterity of the conquered Britons, inſtead of being reverenced as a prophet, he would have been ſtoned, as a madman. Yet, this, and ſtranger things than this have happened. To what fate England, the envy, and admiration of every kingdom upon earth, may be reſerved, it is impoſſible to determine. A picture of England, ſunk into what Rome is at preſent, blended with the repreſentation of an american colony, ſuperior in power and ſplendour, to her unnatural mother, can, in this age, only be ideal; but the future reality is, to the full as probable, as was the deſtruction of Rome, by the barbarians, in the boaſted reign of Auguſtus." (See Mr. Kent's tranſlation of the Marq. de Chatteleux's Eſſay on public happineſs, vol. i. p. 265, in the note by the tranſlator.)

in ſupport of liberty, will prevent the poſterity of the preſent defenders of it, from loſing it ſo quickly, as I fear we ſhall do. The americans, I am ſenſible, have much to learn with reſpect to religious liberty. We have been, I truſt, of ſervice in this particular; we have brought forth the principles of their and our adverſaries into full view, and have exhibited the form of true proteſtantiſm, which they may improve by, if they pleaſe."*

* The liberal ideas which have been entertained in America reſpecting religious liberty, will appear from an "Addreſs delivered by the rev. Mr. Barnard of Salem, at the ordination of Mr. M'Keen, at Beuerley in New-England, on May 11th, 1785; called, "The right hand of fellowſhip."

"Different ſchemes," ſays this gentleman, "reſpecting the conſtitution and comparative rank of chriſtian churches, have been illuſtrated with ingenuity, and defended with reſpectable reaſonings. Still, our communion is of opinion, that, no particular church has ſovereignty over other churches; that, they are equally independent of each other, till united by voluntary compact: we have ever, therefore, declined union with the ſtate, the only ſource of church dominion; and have claimed of the magiſtrate this privilege only, that we ſhould not be moleſted for our formulas of faith, or particular modes of worſhip, while we behave with the peaceableneſs and fidelity of good ſubjects.

"In

Mr. Jebb being at Harrowgate this ſummer, he viſited, from thence, Mr. archdeacon

" In ſupport of our opinion, we urge our Lord's many declarations, which diſclaim every idea of union with ſtates: and the right hand of fellowſhip practiſed by his apoſtles, which expreſſes full equality between the miniſters of his religion and the ſocieties with which they are connected.

" However, waving theſe pleas, which have often been conſidered with minute attention, and urged with the authority of reaſon and revelation; we will place in near proſpect before our minds, human nature, and the ſeries of events ſince lofty views of precedency aroſe in the chriſtian church, and inquire—whether equality or inequality, between churches, repreſents the chriſtian religion in the juſteſt and moſt amiable light, and moſt promotes the tranquility and happineſs of the great company of profeſſors?

" Equality, not only pleaſes the mind of man and gratifies his feelings, but ſuſpends the exerciſe of thoſe malignant paſſions, which torment him whenever indulged, and urge him to revenge and injury upon every object which excites them: its divine influence, upon religious parties, has been abundantly approved by experiment: in thoſe countries where univerſal toleration is enjoyed, without invidious diſtinctions, the various ſects live together like brethren, and exhibit, in their conduct towards each other, the faireſt examples of moderation and good will.

" Inequality, has a very different operation, and introduces

con Blackburne, at Richmond, and ſpent the day with him on the 26th of July; a day

duces a very different ſcene. The moment a particular church is exalted above thoſe around her, ſhe is actuated by the ſpirit of power, whoſe governing object is univerſal dominion; and is chagrined and miſerable, if every tongue does not confeſs, and every knee bow to her authority. How does ſhe endeavour to accompliſh her favourite purpoſes, amidſt that variety of ſentiment, which will ever prevail amongſt men, upon ſubjects of magnitude? She inſpires into all her children contempt of thoſe who reſiſt her claims; attaches to them all civil diſtinctions, to render the oppoſition of her enemies inefficacious; or, ſtrengthened with the arm of the magiſtrate, ſhe condemns them in moſt opprobrious terms, and by cruel meaſures ſilences or exterminates them.

" Perhaps, in all hiſtory, we cannot produce an example, of a ſovereign church, yielding up her fanciful ideas of uniformity, and eſtabliſhing the mild doctrines of equality and toleration, till obliged, by the ſuperior number of thoſe who deny her juriſdiction, and the influence of enlightened ſtateſmen! Perhaps, to inequality, as the ultimate ſource, we may attribute thoſe bitter calumnies, enraged parties, and bloody perſecutions, which have diſhonoured the chriſtian name in every age ſince its riſe!

" People highly favoured of the Lord! Ye only ſee the period, which the wiſeſt and beſt men in every age of chriſtianity have wiſhed to ſee, but have been denied the privilege! Ye only ſee this intereſting ſentence a fundamental maxim of your civil government, " no

ſubordination

day which ſeemed memorable to him from the ſatisfaction and delight he repeatedly

 expreſſed

ſubordination of any one ſect or denomination to another, ſhall ever be eſtabliſhed by law!"* Ye only enjoy the diſtinguiſhing felicity of thinking for yourſelves and expreſſing your ſentiments, unawed by penal ſtatutes, operating to the loſs of civi privileges fortunes and lives! †

"With a firm perſuaſion in our minds of the equality of all chriſtian miniſters and churches, I am directed by the counſel convened on this ſolemn and cheerful occaſion, to give you, my brother, this right hand: a ſacred pledge, that we ſpeak the ſentiments of our hearts, when we declare, that we eſteem you of the ſame rank with any of the miniſters of Jeſus Chriſt; and the church over which you have been inſtituted paſtor, of the ſame rank with any other chriſtian church: a ſacred promiſe, that we will eſteem you highly, while you act conſiſtently with the character of a chriſtian miniſter, and will do you every faithful and generous office. May God almighty bleſs you, my brother; ſend out his light and his truth; and guide you in the path of wiſe improvement, ſtrict fidelity, illuſtrious virtue, and extenſive uſefulneſs; and, at the reſurrection of the juſt, diſtinguiſh you with "a crown of glory which ſhall never fade away"!

"Behold, how good and how pleaſant it is, for brethren to dwell together in unity! Juſt on the borders of diſſention, we rejoice to ſee you this day, my brethren of

* Bill of rights, iii. art.

† Rara temporum felicitas, ubi ſentire quæ velis, et quæ ſentias dicere licet. Tacit. lib. 1. c. 1.

expreſſed at the interview with one he ſo highly eſteemed, honoured, and revered. "I have

of this church, on the ſecure ground of union and love. May peace continue to dwell within your walls, and proſperity make glad your houſes! May the father of lights, from whom deſcendeth every good and perfect gift, clothe your paſtor with ſalvation, that, by his miniſtration, the vicious may be continually reformed, and ſaints built up in faith and holineſs unto eternal life!"

Nor can the proteſtant ſpirit of the preceding paper be better ſupported and confirmed than by tranſcribing,

"An act for eſtabliſhing religious freedom, paſſed in the aſſembly of Virginia, in the beginning of the year, 1786.

"Well aware, that almighty God hath created the mind free; that all attempts to influence it by temporal puniſhments or burthens, or by civil incapacitations, tend only to beget habits of hypocriſy, and are a departure from the plan of the holy author of our religion, who being lord of body and mind, yet choſe not to propagate it by coercions on either; that the impious preſumption of legiſlators and rulers, civil as well as eccleſiaſtical (who being themſelves but fallible and uninſpired men, have aſſumed dominion over the faith of others, ſetting up their own opinion and mode of thinking as alone true and infallible, and as ſuch endeavouring to impoſe them on others,) hath eſtabliſhed and maintained falſe religions over the greateſt part of the world, and through all time; that to compel a man to furniſh contributions of money for the propagation of

opinions

have, however, been at Richmond," ſays he, (in a letter written from Harrowgate, Au-

 guſt

opinions which he diſbelieves, is ſinful and tyrannical; that even the forcing a man to ſupport this or that teacher of his own religious perſuaſion, is depriving him of the comfortable liberty of giving his contributions to the particular paſtor, whoſe morals he would make his pattern, and whoſe powers he feels moſt perſuaſive to righteouſneſs, and withdrawing from the miniſtry thoſe temporal rewards, which, proceeding from an approbation of their perſonal conduct, are an additional incitement to earneſt and unremitted labours for the inſtruction of mankind; that our civil rights have no dependance on our religious opinions, more than on our opinions in phyſic or geometry; that, therefore, the proſcribing any citizen as unworthy the public confidence, by laying upon him an incapacity of being called to offices of truſt and emolument, unleſs he profeſs or renounce this or that religious opinion, is depriving him injuriouſly of thoſe privileges and advantages to which, in common with his fellow citizens, he has a natural right, and tends alſo to corrupt the principles of that very religion it is meant to encourage, by bribing, with a monopoly of worldly honours and emoluments, thoſe who will externally conform to it; that though indeed thoſe are criminal who do not withſtand ſuch temptations, yet neither are thoſe innocent who lay them in their way; that to ſuffer the civil magiſtrate to intrude his powers into the field of opinion, and to reſtrain the profeſſion or propagation of principles on ſuppoſition of their ill tendency, is a dangerous fallacy, which at once deſtroys

all

guſt the 4th,) " and was much gratified by my viſit, though I had not time to ſay a thou-

all religious liberty, becauſe he, being of courſe judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the ſentiments of others, only as they ſhall agree with, or differ from his own; that it is time enough for the rightful purpoſes of civil government, for its officers to interpoſe when principles break out in overt acts againſt peace and good order; and finally, that truth is great, and will prevail if left to herſelf; is the proper and ſufficient antagoniſt to error; and can have nothing to fear from the conflict, unleſs, by human interpoſition, diſarmed of her natural weapons, free argument and debate; error ceaſing to be dangerous, when it is permitted freely to contradict them.

" Be it, therefore, enacted by the general aſſembly, that no man ſhall be compelled to ſupport any religious worſhip, place, or miniſtry whatſoever; nor ſhall be forced, reſtrained, moleſted, or burthened in his body or goods, nor ſhall otherwiſe ſuffer on account of his religious opinions or belief; but that all men be free to profeſs, and by argument to maintain, their opinion in matters of religion; and that the ſame ſhall in no wiſe diminiſh, enlarge, or affect their civil capacities.

" And though we well know that this aſſembly, elected by the people for the ordinary purpoſes of legiſlation only, have no power to reſtrain the acts of ſucceeding aſſemblies, conſtituted with powers equal to our own; and that, therefore, to declare this act irrevocable, would be of no effect in law; yet we are free to declare, and do declare, that the rights hereby aſſerted are natural

a thouſandth part of what I wanted to ſay; but I was happy in our converſation, and pleaſed to find that I ſtood high in the archdeacon's eſtimation, which I look upon as one of the moſt honourable teſtimonies I could receive. It was with difficulty I could reach Richmond, but I would have gone an hundred miles rather than have failed in ſeeing Mr. Blackburne. The country is delightful about Richmond; and nothing can exceed our friend's ſituation."

Mr. Jebb returned to Cambridge by the way of Leiceſterſhire, ſpending ſome time with lord Harborough, at Stapelford. From thence he wrote his letter to Dr. Yonge, biſhop of Norwich, to ſignify his intention to reſign his preferment; which letter was afterwards publiſhed in his "Short ſtate of reaſons."* In the proſecution of his journey he made his reſignation of the rectory of Homersfield, and vicarage of Flixton,

tural rights of mankind; and that if any act ſhall be hereafter paſſed to repeal the preſent, or to narrow its operation, ſuch act will be an infringement of natural rights."

* See vol. ii. p. 219—224.

both in Suffolk, and in the dioceſe of Norwich, before a notary public, Mr. H. Watſon of Huntingdon, on the 29th of September, 1775, and the vacancy was declared at Norwich, the 9th of the following month.

Mr. Jebb had previouſly acquainted ſome of his particular friends, with his determined purpoſe, and wrote to them in the progreſs of its accompliſhment. "I have written," ſays he, (in a letter dated September the 26th, 1775) "to my patron, and to the biſhop of Norwich. My ſituation, I thank God, and a good friend, will not be diſtreſſing, though it will be precarious, as I act, I am afraid, in oppoſition to the inclination of thoſe who, I have reaſon to think, have it in their power to ſerve me. But no more of this. I am eaſy in the thoughts of being delivered from what I eſteem worſe than egyptian bondage."

Among the anſwers he received, I find one, which I ſhall in part recite, though I forbear to mention the name of the writer. It is dated October the 15th. "I am greatly obliged to you, ſaid his friend, for the

the early intelligence of your reſignation, and alſo for the account of the formalities being paſſed with the biſhop. As a ſtep which was neceſſary for the eaſe of your own mind, I greatly commend you, and from my ſoul regret the neceſſity which you found for your ſeceſſion. Your letter to the biſhop is admirable; you have aſſigned the reaſon for your reſignation, and defended your like-minded brethren in the principle of the petition, in a language and ſpirit, worthy of yourſelf. You have declared your conviction of the truth, and conſequent belief of chriſtianity, in unequivocal terms; and, in the genuine ſpirit of a chriſtian and a proteſtant, have engaged for your future zeal for the goſpel, without regard to any other annexed conſideration. Indeed I am greatly pleaſed with your letter: I intirely approve it, and was much gratified with the ſight of it. And I pray God to bleſs you in all your future labours, and that he will ſhower down a full portion of his bleſſings on him, who is ſo zealous in the ſervice of his maſter."

In a letter to the late worthy and excel-

lent

lent Dr. Chambers, rector of Achurch, in Northamptonſhire, dated the 21ſt of October, 1775, he is more explicit, than in his before-cited letter to one, who was happy in being the common friend of both, "I am truly ſenſible," ſays he, "that many perſons who hold ſimilar opinions to mine, can continue in the church with great advantage to the cauſe of chriſtianity; acting at the ſame time in perfect conformity to conſcience, and deſerving the character of good and worthy men. My reſignation intirely proceeded from the uneaſineſs, I felt in reading the ſervice; an uneaſineſs, which I am ſenſible was the reſult of circumſtances peculiar to myſelf. I have, for ſeven years paſt, in my lectures, (though, at the ſame time, always declaring to my pupils, that my opinion was contrary to the received notions,) maintained ſteadily the proper unity of God; and that he alone ſhould be the object of religious worſhip. I thought it my duty to urge all, who attended me, to inquire, but, by no means, to make up their judgment, till they had read all the ſcriptures, with critical attention. I wiſhed them to ſuſpend their judgment, till they had heard the

the evidence on both ſides of the queſtion: At the ſame time, openly profeſſing to them, that my own opinion was ſettled on this ſubject. After theſe explicit declarations, to officiate in a liturgy which is formed upon the athanaſian ſyſtem, ſtruck me as a ſingular impropriety of conduct; and as an inconſiſtency of behaviour, not to be defended. The ſenſe of this, greatly affected me; inſomuch, that for two years paſt, I have declined all diſcharge of duty. But then, to turn my livings into a lay eſtate, appeared highly diſhonourable; you may gueſs my feelings; my health was ſenſibly affected; at laſt, it became a point of neceſſity for me to reſign. You, therefore, may be ſatisfied, that I claim no merit from this ſacrifice. I only ſought relief from my anxiety; and, I thank God, I have found it; this ſtep having perfectly reſtored my wonted tranquility of mind.

" With reſpect to my future courſe of life, in which you ſo kindly intereſt yourſelf, I have planned one, of ſuch a kind as, I think, will beſt enable me to diſcharge, with ſelf complacency, the peculiar duties which

which I apprehend myſelf indiſpenſibly called upon to perform. As a ſcheme, ſubordinate to this, I propoſe to proceed in taking pupils at Cambridge or at London, as ſhall ſeem moſt likely to be productive of ſucceſs. And herein I ſhall be obliged by your, and Mr. ———'s kind offices, if opportunity ſhall be afforded of exerting them. This employment, with the aſſiſtance of a nameleſs friend, will, I truſt, prevent my circumſtances from being diſtreſſing. Precarious they muſt unavoidably be, but I do not repine at the condition of my lot. If other plans ſhould be propoſed by friends, which tend to accelerate the completion of what I chiefly aim at, I ſhall think it a matter of duty to embrace them."

In a letter to another friend, dated a few days after the foregoing, (October 26th, 1775) he has ſome further obſervations on his then preſent ſituation. "I look upon advice," ſays he, "as one of the moſt valuable adjuncts to friendly intercourſe; and, therefore, am much obliged by your hints reſpecting my future conduct, and hope you will repeat them whenever occaſion ſhall appear.

pear. The reaſons of my reſignation, I find, are now pretty generally known. I will endeavour always to act ſo as will evidence a fervent affection to the goſpel, and zeal for the cauſe of civil and religious liberty. I am ſenſible, that as I have expreſſed myſelf fully with regard to the tories, I ſhall feel their vengeance. This place ſwarms with them; and on the fifth of November, when the new vice-chancellor preaches, I ſuppoſe we ſhall have ſome hint of their intentions. If you look into the fifth volume of biſhop Sherlock's ſermons, juſt publiſhed, you will ſee the true adverſary of Hoadly in the firſt of them, but he did not live in worſe times than theſe. I am not offended with the tories, they act according to their nature; the proſtitute whigs offend me more, and the ſlumbering whigs moſt of all."

Mr. Jebb adopted, in his own caſe, that conduct which he had ſtrongly approved in Mr. Lindſey. And accordingly, publiſhed, in the month of November, " A ſhort ſtate of the reaſons for his late reſignation. To which are added, occaſional obſervations, and a letter to the right rev. the biſhop of Norwich."

Norwich." Three editions of theſe ſheets were printed in the courſe of ſix weeks; but as they form a very valuable part of the preſent work, the reader will judge of them for himſelf: needing only to be told of the notice taken of them, by the adverſary, to whoſe writings he is alſo referred, if he be diſpoſed to purſue the inquiry.

Mr. Jebb ſtill remained at Cambridge, and probably would have continued to have done ſo, had not his opponents carried their reſentments to the cutting off the ſources of his ſupport there. The few months he ſtayed in the univerſity, were, however, employed in her ſervice in forwarding the great queſtion of annual examinations; but his having relinquiſhed his ſituation in the eſtabliſhed church tended greatly, as it ſhould ſeem, to defeat its ſucceſs.

About the latter end of December, he reprinted, with alterations, "An addreſs to the members of the ſenate," * followed by the ſame propoſitions he had before preſented,

* It was firſt printed, as before ſtated, (p. 89,) the 22d of March 1775, but for this corrected copy, ſee vol. ii. p. 371—390.

ſented, and which had been loſt by one voice in the black-hood houſe, on the 28th of October, 1774.

This addreſs was printed, like the former ones, for the deliberate and diſpaſſionate conſideration of that body, who were to determine upon the expediency of the propoſal, in whole, or in part. And when the ſeaſonable opportunity ſeemed to be arrived for the final re-ſubmiſſion of the ſcheme, to the wiſdom of the ſenate, the following notice was printed and circulated in the univerſity, dated Cambridge, February the 21ſt, 1776.

" The vice-chancellor having intimated, that a congregation will be held upon monday the 26th inſtant in the afternoon; and that if any grace, which requires a ſecond congregation, ſhould then paſs the caput, ſuch congregation will be held on the afternoon of the ſubſequent day: Mr. Jebb declares his intention of propoſing the following graces to the caput on the firſt of thoſe days.

1. " Cum nobis vitio vertatur, permagnam juventutis academicæ partem ad edenda progreſſûs ſui in bonis literis teſtimonia nunquam vocari;

" Placeat

" Placeat vobis, ut omnes nobiles, nobilium filii, & ſocio-commenſales, poſt diem quintum Julii in anno currente admiſſi, examinationi vel examinationibus, tempore atque modo à vobis ſtatuendis, ſubjiciantur.

2. " Cum reipublicæ noſtræ plurimùm intereſſe videatur, ut unam vel alteram examinationem juvenes ſubeant academici, priuſquam in ſcholis publicis verſentur;

" Placeat vobis, ut omnes penſionarii et ſizatores, poſt diem quintum Julii in anno currente admiſſi, ejuſmodi examinationi vel examinationibus, tempore atque modo à vobis ſtatuendis, ſubjiciantur.

" If both, or either of the preceding graces, ſhould be approved by the ſuffrages of the ſenate upon their ſecond reading on tueſday afternoon, Mr. Jebb will propoſe the plan contained in his laſt printed addreſs, unleſs he ſhall be aſſured, that a plan will be propoſed by any other member of the ſenate, within a reaſonable time."

Cambridge, Feb. 21, 1776.

Upon this occaſion, he wrote to a friend the next day, in a manner which ſufficiently proves, if proof were wanting, that he acted

acted from a ſenſe of honour and duty; and that he had formed a pretty accurate judgment of the return he ſhould meet with. "I have had great vexation," ſays he, "and expect more; but every principle requires me to go on with this buſineſs. I muſt make this laſt trial, though the adverſary hopes to bring me to great ſhame, and has managed the congregations accordingly; and our friends, who are a clear majority, will probably deſert me; but I ſhall retire from the queſtion with an eaſy mind, whatever be the event: 'liberavi animam meam.'

"When I firſt applied for a congregation, the vice-chancellor intimated I could preſent no graces, having loſt my vote by the following ſtatute;

"De oppugnatoribus eccleſiæ anglicanæ, 1603.

"Placeat vobis, ut quicunque doctrinam vel diſciplinam eccleſiæ anglicanæ, vel ejus partem aliquam legibus publicis ſtabilitam, ſcriptis, vel dictis, vel quocunque modo in academiâ Cantabrigiæ oppugnaverit, ab omni gradu ſuſcipiendo excludatur, et a ſuſcepto ſuſpendatur ipſo facto."

On the 26th of February, the two graces (printed in the laſt-mentioned circular paper of the 21ſt inſtant) paſſed the caput; but were rejected by the non-regent houſe, in the afternoon of the following day.

From a letter written to a friend in the morning of that day, it further appears, that Mr. Jebb ſeems to have been well acquainted with the probable iſſue of the approaching trial; but as it goes alſo to the accounting for it, which is a more material circumſtance, it is more particularly deſerving our notice. "The graces will be loſt this afternoon, although there is a conſiderable majority of reſident members in their favour. The biſhops, it is ſaid, at the remonſtrance of Hurd, have turned round; and the daſtardly friends are running out of the univerſity as if from a plague. They give every reaſon but the true one, which ſeems to be the fear of being caught in my company. I have written fully my ſentiments to the duke of Grafton: and, in tolerably tough language, aſcribed the event to the true cauſe. I yeſterday preſented the graces to the caput, the vice-chancellor made no objection at the time of preſentment; he behaved

behaved like a tory, and I gave him a dreſſing, and publicly charged him with his intolerant declaration about my degree: which many have affected not to believe. One of the caput aſked me, whether I did or did not put the paragraph and the paper into the St. James's chronicle, (which another's friendſhip inſerted.) I replied, that the caput was not met upon ſuch queſtions; that he had no right to aſk it, and I would not anſwer it. We had many altercations. I was pretty well fatigued, and am glad the buſineſs is ſo near to completion. Lambert is very indignant at the unparalleled ill-treatment I have received from the friends of the cauſe. The biſhops were never hearty; they fell in with the language of the public while with us, and when the public began to grow tired, they turned to their natural temper and abhorrence of reformation. After having declared my intention, above a year ago, to bring on this queſtion, and after my new deſtination, and the vice-chancellor's menace about my degree, it becomes me to bring it on again. The biſhop of Carliſle is firm and ſteady, not afraid of being found in a

 minority.

minority. Dr. Watſon alſo ſupports us, much to his credit, as does Dr. Plumptre of Queen's."

The ſequel of this buſineſs ſhall be extracted from another letter, dated February the 29th, two days after the expected rejection of the graces. "The biſhops being converted by their brother Hurd," ſays he, "at leaſt twenty of our friends deſerted me on the day of trial, and left me with twenty-five againſt thirty-nine; yet, I repent not; I have teſtified the principles of a proteſtant and a whig, and am confident the ungenerous treatment I have received from our friends, (for of enemies I complain not) will do more injury to the cauſe of orthodoxy, than they are aware of. The vice-chancellor received my graces without an hint about his former menace, which I reminded him of, in the preſence of his brethren, in order to ſhame him. He was too wiſe to preſs his point, though it is unlikely that the infamous ſtatute will be aboliſhed. I have had hints of notice being taken by higher authority; but I diſregard all apprehenſions of this ſort. I have now done all in the univerſity,

univerſity, that I can do; greek Teſtament lectures are ſtopped for want of attendants, and my friends will not ſupport me in the buſineſs of examinations; though unſucceſsful, I am not out of humour with the event.

"Four heads of houſes deſerted us, and, together with their dependants, could not be prevailed upon to vote, by any intreaties."

Thus, by an unprincipled and cowardly defection, the queſtions relating to academical diſcipline were, at laſt, betrayed by their friends, rather than loſt by the ſuperior power of their enemies. A reflection, as unfavourable to their future revival with better ſucceſs, as though they had been outvoted by a large majority of open and determined enemies. What was ſaid to my friend on this occaſion, may be repeated here; and the want of a better account may be lamented, while only theſe pages are left to recite it. "The public, I am perſuaded," ſaid a friend, "would gratefully rejoice in a regular, ſuccinct, and chronological account of your ſeveral propoſals for annual

examinations, the proceedings of the ſyndicate, &c. &c. and if you had leiſure to arrange your materials, out of the chaos which you may have before you, ſuch a work would be a valuable legacy at the cloſe of your efforts in behalf of chriſtianity, and literature in Cambridge; and would afford a good opportunity to have a word or two at parting."

Mr. Jebb's ſeceſſion from the eſtabliſhed church afforded a momentary triumph to the enemies of academical reformation at Cambridge, and was made to operate, in a certain degree, to the prejudice of the great queſtion he had repeatedly moved there, in the concluding ſcene of that buſineſs. His "Short ſtate of the reaſons for his reſignation," was attacked from the univerſity pulpit. One gentleman, in his zeal for eccleſiaſtical diſcipline and regimen, expreſſed an ardent wiſh to ſee the convocation revived. There were not wanting others, however, who defended the principles of religious liberty from the ſame place. The courſe of a few months produced an anonymous tract, which,

which, from its title, appeared to be directed againſt his integrity as a man, rather than againſt his reaſons as a chriſtian. 'Till his reſignation took place, the common cry in the mouths of certain impatient intolerants was, " why don't you reſign your preferments?" And no ſooner did he follow his convictions, by relinquiſhing his ſituation in the church, to the apparent injury of his temporal intereſt, than he was addreſſed in the uncandid language, of " Reſignation no proof," which was the leading title of " A letter to Mr. Jebb, with occaſional remarks on his ſpirit of proteſtantiſm." *

In reſpect to the merit of this piece, let it be eſtimated by different perſons, accord-

* After ſome ſhort time, this tract had prefixed to it the name of the reverend Edward Tew, M.A. late fellow of King's college, Cambridge, and was announced to have reached " the ſecond edition:" but as every literal error is preciſely the ſame in both, and even the title-page is placed in it by the help of the paſte-bruſh, there is more than preſumptive evidence, that the demands of the public were abundantly ſatisfied with one impreſſion; and, admitting the fact, which, by the bye, is unqueſtionable, this kind of craft deſerves the ſevere reprehenſion, befitting a diſingenuous impoſition upon the public.

ing as each ſhall ſee cauſe of praiſe or blame, whenever they ſhall be diſpoſed to read it. To many it appeared trifling, affecting neither the argument of Mr. Jebb's pamphlet, nor the rectitude of his conduct. What its friends may have thought of it, it has not fallen in the way of the writer of theſe memoirs to hear, although he has many intimate and friendly communications with ſome greatly-reſpected characters among thoſe, who think very differently from him on many religious ſubjects.

But the foregoing gentleman was not the only public correſpondent of our author; there was another who conſidered his reſignation as "an indiſputable proof of his ſincerity;" and was diſpoſed to view that act, its cauſes, and its conſequences, in a very different light from that in which Mr. Tew had placed them. The title at large was, "A letter to the rev. John Jebb, M.A. occaſioned by his Short view." However equal the organs of intellectual viſion in theſe two correſpondents may be, they looked through ſuch very different mediums, that each placed his object at an irreconcilable diſtance from the

the other. It might ſeem an invidious taſk to apportion their reſpective meaſure of agreement with reaſon, and with ſcripture.

After various plans in reſpect to Mr. Jebb's future profeſſion and employment, as the means of an honourable livelihood, he finally ſettled in the ſtudy of phyſic: but in all the various ſchemes, which were ſuggeſted by himſelf, or his friends, he conſidered his future uſefulneſs, and wiſhed only for a moderate competency.

His medical deſignation was propoſed by his relation, Dr. (now ſir) Richard Jebb, and determined upon at his inſtance and recommendation, accompanied by his unlimited promiſe of profeſſional ſupport. No ſooner had this propoſal been made and approved, than Mr. Jebb attended Dr. Colignon's anatomical lectures at Cambridge, while yet he continued to give lectures himſelf in mathematics and natural philoſophy, and to give his wonted attention to the intereſt of the univerſity.

The ſummer months of this year he ſpent partly at Cambridge, and partly with his friends

friends in Huntingdonſhire and Middleſex. On the third of September he finally left Cambridge, after a reſidence there, almoſt uninterrupted, of twenty-two years. When, after all his diſappointments, hard-treatment, may I not ſay, ill-uſage, he left it, "without being at variance with a ſingle perſon." He affectionately took leave of every acquaintance in the place, and many parted from him with deep regret, who had never contributed to advance his uſefulneſs or to reward his merit while reſident among them.

In the month of September 1776, he came to London, and ſettled in a houſe in Craven-ſtreet. Here he alſo gave lectures in the greek Teſtament, to two young gentlemen, while he proceeded in the ſtudy of phyſic; he added alſo to his unceaſing application, a regular attendance at St. Bartholomew's hoſpital as a pupil of Dr. William Pitcairn. "Hard work, but on the whole not unpleaſing," as he expreſſed himſelf in a letter to me at that time. After he was perſuaded to direct his application to medicine, he ſpoke of it, with his uſual moderate expectation,

tation, and yet that expectation was ſufficient to animate his labours: " you may probably have heard of my phyſical deſtination, a circumſtance, ſays he, which gives me the hope of eating independant bread."

The beginning of the following month, while yet barely ſettled in his new ſituation, and entering on his medical novitiate, occupied in labour and ſolitude, he fell ill of a violent fever, which he caught from a patient in the hoſpital; and which confined him to his bed fourteen days.

The mind of Mr. Jebb was never unemployed, even in the buſieſt ſcenes of active life; but ſickneſs naturally diſpoſes the beſt of men to look more accurately into the ſtate of their own temper, and deſigns. This opportunity was not loſt, but improved by Mr. Jebb; and it is in this way that we derive advantage from affliction, and juſtify the ways of God to man, in that fine obſervation of the author of the epiſtle to the Hebrews; " whom the Lord loveth, he chaſteneth, and ſcourgeth every ſon whom he receiveth." Among other reſolutions entered into, on this occaſion, as I find them

them in a private book, which had been ſeen by no human eye but his own, the following do ſo accurately expreſs his uſual mind and habits, that I tranſcribe them, not only becauſe they well correſpond with his uſual courſe of life, but may ſuggeſt to others, the pleaſing and rational conſolations of ſound religion and good morals.

1. " Employ the whole of every ſunday in ſacred ſtudy, in reading Hartley, Taylor, and other books, in which the ſpirit of piety and morality prevails.

2. " Pay particular attention to every declaration that bears the ſlighteſt appearance of a promiſe. And let me ſacredly attend to every engagement, even of the moſt trivial kind.

3. " Let me be ſedulouſly attentive, upon proper occaſions, to every perſon who has ſhewn me kindneſs. And omit not the performance of the moſt trifling circumſtance that may give a benefactor pleaſure.

4. " Let me read Hartley on ambition; and the proper and primary purſuits of man be diligently ſtudied.

5. " Remember, if it pleaſe God that I obtain

obtain a competency by my profeſſion, my great work and duty is, to ſtudy critically the ſcriptures.

6. "Let me never be induced, by the well-meaning expreſſions of good-will from my friends, to think higher of myſelf than as a creature who has been exceedingly weak; and as one, to whom God has ſhewn uncommon inſtances of mercy. Let not the voice of humility be on my tongue, but the real eſſence of it in my heart. Read Hartley, and attend to Hoadly's and other forms of prayer, as neceſſity or opportunity ſhall ſuggeſt.

7. "Strive to acquire chriſtian ſtoiciſm, to this purpoſe read with the ſcriptures, the works of Antoninus and Epictetus.

8. "Speak the truth. Lie not through fear of man's reſentment, nor ſeek the favour of any by diſguiſing, or ſoftening my ſentiments."

About three months after his recovery from this fever, and when he had reſumed, and was ardently purſuing his new ſtudies, he expreſſed his ſatisfaction, in his engagement and proſpects, in a private letter, which I remember

I remember to have read with the greateſt pleaſure. " I am," ſaid he, " very happy in my new plan. I receive great civilities, and encouragement from ſeveral worthy perſons, who may promote my intereſt hereafter; and thus I may be enabled to obtain a competency, which will give me the power of my own time, a power I have never yet enjoyed. The cauſe of chriſtianity is uppermoſt in my mind, to that and the cauſe of civil liberty, I hope, while life remains, I ſhall never be inſenſible."

How cloſely he applied, let a part of another of his own familiar and confidential letters ſpeak. " Although," ſays he, " I am tardy in my acknowledgments, yet you are not to conclude that either my zeal for the beſt of cauſes, or my regard for yourſelf, is diminiſhed by the avocations of my new profeſſion. While I was free and diſengaged from its cares, I was attentive to the rules of ſtricteſt punctuality in my correſpondences. I truſt the affection of my friends is ſuch, that they will not be offended, or think I ſlight their valuable communications, when I delay my anſwer to them. The fact

is,

is, that both principle and neceſſity oblige me to work very hard, and when the time of relaxation arrives, my ſpirits require an abſolute reſt; ſo that when I have really leiſure to write, the ability is denied me: but, that you may ſee this is not always the caſe, I write now; and as ſunday is a day, on which I make a point of abſtaining from all profane ſtudies, you are to conceive that I ſhall not be unmindful of what you ſend me. I ſay this in order to prevent you from ſuppoſing that I never employ myſelf in my former purſuits."

After an interval of ſome months, he again wrote; "I am now in my forty-ſecond year, and my preparation for my profeſſion not gone through, and, therefore, am much engaged. Not that I am anxious about my ſucceſs in it; far otherwiſe. I have met with ſo many kindneſſes, that my ſituation has been rendered far eaſier than I could have hoped, and my utmoſt views are moderate; but you, who know me, know that I attend to things with ſome degree of energy while they are before me, and, indeed, I

ſhould

ſhould be highly blamable if I did otherwiſe."

In illuſtration of this account, it will be ſufficient to ſay that he attended, in the compaſs of this year, (1777) two courſes of Dr. Hunter's anatomical lectures, and the diſſections; Mr. Pott's lectures at the hoſpital; Dr. Fordyce's lectures on chymiſtry; and Mr. Falkner's phyſiological lectures; beſides ſtudying botany, and attending St. Bartholomew's hoſpital throughout the year.

On the eighteenth of March, 1777, he received his diploma of doctor of phyſic, from the univerſity of St. Andrew in Scotland; his medical recommendation having been ſigned by four gentlemen of the faculty, of the firſt diſtinction and eminence in London. And he was admitted licentiate by the college of phyſicians, on the twenty-fifth of June following.

When Dr. Prieſtley publiſhed his "Doctrine of philoſophical neceſſity," in the autumn 1777, which forms the ſecond volume of his "Diſquiſitions on matter and ſpirit," he

he dedicated it to Dr. Jebb. Nor ſhould I have thought it neceſſary to have dwelt upon this circumſtance, but for the ſake of exhibiting the ſimilarity and connection of two great minds, uniformly and mutually acting under the influence of the beſt principles to be derived from the ſtudy of true religion and philoſophy. The dedication itſelf contains much fine reaſoning, and holds forth ſentiments, peculiarly becoming one diſtinguiſhed chriſtian philoſopher to deliver to another. I will frankly own, that I have read this dedication frequently, but never without delight and improvement. Something may be allowed for my perſonal eſteem and friendſhip for the parties, but I think a ſtranger to the character of both, (if ſuch an one there be) will not be inſenſible to its beauties or effect. Under this perſuaſion, I have inſerted it in a note, * and though it ſhould

* TO JOHN JEBB, M.D.

DEAR SIR,

" I flatter myſelf that you will permit me to take this opportunity of perpetuating, as far as I am able, the very

ſhould fail to approve itſelf alike to all, neither much time will be waſted in the peruſal, nor much paper in the printing of it.

Dr.

very high regard that I entertain for a perſon who has diſtinguiſhed himſelf, as you have done, by an attachment to the unadulterated principles of chriſtianity, how unpopular ſoever they may have become through the prejudices of the weak or the intereſted part of mankind, and who has made the ſacrifice that you have made to the cauſe of truth and the rights of conſcience.

" I think myſelf happy in concurring, as I hope, with your ardent zeal for the cauſe of civil and religious liberty in their full extent; and I am convinced, that to act as you have done, is the proper method that a chriſtian ought to take in order to promote it. It is our buſineſs, whenever called upon, to bear our teſtimony to whatever we apprehend to be truth and right, upon no occaſion to ſwerve from our real principles, (which would be equivalent to denying Chriſt, or being aſhamed of him, and his cauſe, before men) whether we ſee that any good will reſult from what we may ſuffer by ſuch a profeſſion, or not. We ought to content ourſelves with acting under the expreſs orders of one who is the proper judge of what is expedient for his intereſt and his church, as well as for our happineſs; and we may reſt aſſured, that we can only ſuſtain a temporary loſs by ſuch an implicit, but reaſonable obedience.

" Could we only, my friend, expand our minds fully to conceive, and act up to, the great principle aſſerted in this treatiſe, of the truth of which we are both of us convinced, nothing more would be wanting to enable

us

Dr. Jebb, from his univerſal learning, and from his philoſophical mind, entered on the

 ſtudy

us to exert this, and every other effort of true greatneſs of mind.

" We ourſelves, complex as the ſtructure of our minds, and our principles of action are, are links in a great connected chain, parts of an immenſe whole, a very little of which only we are as yet permitted to ſee, but from which we collect evidence enough, that the whole ſyſtem (in which we are, at the ſame time, both inſtruments and objects) is under an unerring direction, and that the final reſult will be moſt glorious and happy. Whatever men may intend, or execute, all their deſigns, and all their actions, are ſubject to the ſecret influence and guidance of one who is neceſſarily the beſt judge of what will moſt promote his own excellent purpoſes. To him, and in his works, all ſeeming diſcord is real harmony, and all apparent evil, ultimate good.

" This world, we ſee, is an admirable nurſery for great minds. Difficulties, oppoſition, perſecution, and evils of every other form, are the neceſſary inſtruments by which they are made, and even the captain of our ſalvation, was himſelf made perfect through ſuffering. A mixture of pleaſing events does, likewiſe, contribute to the ſame end; but of the due proportions in this mixture we are no judges. Conſidering, however, in whoſe hands are the ſeveral ingredients of the cup of mortal life, we may be aſſured that it will never be more bitter, than will be neceſſary, to make it, in the very higheſt degree, ſalutary.

" You and I, ſir, rejoice in the belief, that the whole human race are under the ſame wholeſome diſcipline,

and

ſtudy of his profeſſion with ſingular advantages; but although "he began," as a truly great

and that they will all certainly derive the moſt valuable advantages from it, though in different degrees, in different ways, and at different periods; that even the perſecutors are only giving the precedence to the perſecuted, and advancing them to a much higher degree of perfection and happineſs; and that they muſt themſelves, for the ſame benevolent purpoſe, undergo a more ſevere diſcipline than that which they are the means of adminiſtering to others.

"With this perſuaſion, we cannot but conſider every being, and every thing, in a favourable light. Every perſon with whom we have any connection is a friend, and every event in life is a benefit; while God is equally the father, and the friend, of the whole creation.

"I hope, dear ſir, we ſhall always be careful to ſtrengthen and extend theſe great and juſt views of the glorious ſyſtem to which we belong. It is only by loſing ſight of theſe principles that we adopt mean purpoſes, and become ſlaves to mean paſſions, as alſo that we are ſubject to be chagrined and unhinged by ſeemingly croſs accidents in life.

"So long as we can practically believe that there is but one will in the whole univerſe, that this one will, excluſive of all chance, or the interference of any other will, diſpoſes of all things, even to their minuteſt circumſtances, and always for the beſt of purpoſes, it is impoſſible but that we muſt rejoice in, and be thankful for, all events, without diſtinction. And when our will and our wiſhes ſhall thus perfectly coincide with that of the ſovereign diſpoſer of all things, whoſe will is always

great and excellent man once ſaid, " where others often left off;" yet, he was diffident

 and

always done, in earth, as well as in heaven, we ſhall, in fact, attain the ſummit of perfection and happineſs. We ſhall have a kind of union with God himſelf; his will ſhall be our will, and even his power our power; being ever employed to execute our wiſhes and purpoſes, as well as his; becauſe they will be, in all reſpects, the ſame with his.

" Theſe heart-reviving and ſoul-ennobling views, we cannot, my friend, in this imperfect ſtate, expect to realize and enjoy, except at intervals; but let us make it our buſineſs to make theſe happy ſeaſons of philoſophical and devout contemplation more frequent, and of longer continuance. Let them encroach more and more on the time that we muſt give to the buſtle of a tranſitory world; 'till our minds ſhall have received ſuch a laſting impreſſion, as that its effect may be felt even in the midſt of the greateſt tumult of life, and inſpire a ſerenity of joy, which the world can neither give nor take away.

" In theſe principles alone do we find a perfect coincidence between true religion and philoſophy; and by the help of the latter, we are able to demonſtrate the excellence of the moral precepts of the former. And the more we underſtand of human nature, which is an immenſe field of ſpeculation, barely opened by our revered maſter, Dr. Hartley, the more clearly, I doubt not, ſhall we perceive how admirably is the whole ſyſtem of revealed religion adapted to the nature and circumſtances of man, and the better judges ſhall we be of that moſt

important

and diſtruſtful, from his native modeſty; and never conſidered the ſimply paſſing through

important branch of its evidence, which reſults from conſidering the effects which the firſt promulgation of it had on the minds of thoſe to whom it was propoſed, both jews and gentiles. Let us then ſtudy the ſcriptures, eccleſiaſtical hiſtory, and the theory of the human mind, in conjunction; being ſatisfied, that from the nature of the things, they muſt, in time, throw a great and new light upon each other.

" Permit me, dear ſir, to flatter myſelf that, as you have followed the great Dr. Hartley in his application to theological, mathematical, and philoſophical ſtudies, and alſo in his profeſſion of the theory and practice of medicine, you will ſtill purſue his footſteps, in applying the elements of all theſe branches of ſcience to the farther inveſtigation of the phænomena of the human mind, which is a great and ample field, worthy of your ſuperior talents.

" Hoping to enjoy your communications, and valuable friendſhip, together with that of our common and moſt excellent friend, Mr. Lindſey, whoſe views of theſe things are the ſame with ours, and with whom, in principle and object, we cannot be too ſtrictly united, and that, mindful of the apoſtolical advice, we ſhall always conſider one another to provoke unto love and to good works.

" I remain, dear ſir, your affectionate friend, and fellow-labourer,

J. PRIESTLEY."

Calne,
Aug. 1, 1777.

through profeſſional forms, as a ſufficient qualification for a conſcientious undertaking of the duties of any ſtation. In his preſent ſituation he wiſhed to complete his two years of probation, agreeably to the advice of Dr. Warren, and Dr. R. Jebb, computing that time from his firſt deſignation to the profeſſion of phyſic. Therefore, though qualified by his graduation and by cuſtom, he ſuſpended the commencement of practice 'till February the fifth, 1778. Nor did he then enter upon ſo important a buſineſs without much reflection, and many well-weighed reſolutions.

As I have the opportunity of drawing from the authentic ſource which has been before mentioned, theſe unequivocal documents of the humility of his mind and integrity of his heart, I ſhould reluctantly omit to preſent them to my readers.

" I have this day," writes he, in his private book, (January the 11th, 1778) " completed the probation of two years; and, with God's bleſſing, have been upheld to apply myſelf with aſſiduity the greateſt portion of it. I have acquired ſo much knowledge as

to perceive in how many points I am defective, and enough, I truſt, to lay a foundation for that humility and diffidence in my own abilities, which will never forſake me, at the ſame time I ſee ſufficient encouragement to go on cheerfully in my profeſſion, (according to Dr. Fothergill's expreſſion) with "faith in phyſic."

He then proceeds to write down "reſolutions reſpecting his conduct in his profeſſion." From theſe the following are ſelected:

1. "To forego every advantage and every proſpect of ſucceſs in my profeſſion, rather than act contrary to the three principles laid down by Dr. Hartley, as the baſis of right conduct, viz. piety, benevolence, and the moral ſenſe.

2. "Never to make a difference between the rich and poor, but ſo far as relates to my efforts to cure, to conſider myſelf in equal manner, the ſervant of both, being very careful to manifeſt the ſame courteſy, mildneſs of ſpeech, and manners, to every individual I may be called upon to aſſiſt.

3. "To

3. " To guard continually againſt deflecting from the proper line and duties of my profeſſion through attention to ornamental branches of knowledge; yet, in all points, to act in perfect conſiſtency with my former conduct, not abating in my zeal for the cauſe of civil or religious liberty; nor ſacrificing my principles, even for a moment, through any views of intereſt, of whatever nature they may be, conſidering the tranſitory ſcene I am engaged in.*

" Let

* If apologies are neceſſary for this pure flame of patriotiſm, which burned bright until the extinction of life, what has already been offered for the poet, will equally apply to every man of a liberal education, and an enlightened mind.

Yet hence barbaric zeal
His memory with unholy rage purſues;
While from theſe arduous cares of public weal
She bids each bard begone, and reſt him with his muſe.
O fool! to think the man whoſe ample mind
Muſt graſp at all that yonder ſtars ſurvey;
Muſt join the nobleſt forms of ev'ry kind,
The world's moſt perfect image to diſplay,
Can e'er his country's majeſty behold
Unmov'd or cold!
O fool! to deem

That

" Let not him that putteth on his armour, boaſt like him that putteth it off."

There is alſo added the following reſolution, which he conſtantly obſerved, as far as came within my own obſervation. " Always to make memoranda in the patient's room, according to the plan ſuggeſted by Dr. Heberden, and to keep an orderly book of all caſes that may fall under my care."

The commencement of practice, was, no more than the forms of it, to exclude the acceſſion of knowledge, in the eſtimation of Dr. Jebb. While, therefore, he was exerciſing the art of healing, he laboured to improve himſelf in thoſe branches which were to direct it with greater ſucceſs. He applied cloſely to private ſtudy; and, this year, again

That HE, whoſe thought muſt viſit every theme,
Whoſe heart muſt every ſtrong emotion know
By nature planted, or by fortune taught;
That HE, if haply ſome preſumptuous foe,
With falſe ignoble ſcience fraught,
Shall ſpurn at freedom's faithful band;
That HE their dear defence will ſhun,
Or hide their glories from the ſun,
Or deal their vengeance with a woman's hand!

AKENSIDE.

again attended Dr. Hunter's lectures both in the ſpring and winter: the lectures of Mr. John Hunter, and Dr. Higgins; he alſo diligently attended St. Bartholomew's hoſpital from April to October.*

At this time, while the private friends of Dr. Jebb were deſirous of extending his practice, it is greatly to the honour of many eminently and deſervedly diſtinguiſhed names in medicine, that they concurred in introducing him into the royal ſociety. His certificate which was read on the 12th of November, 1778, had previouſly received ſuch very reſpectable ſignatures, as to ſhew that the cauſe and countenance of ſcience were not unintereſted in his election. Through the obliging communication of Mr. Planta, ſecretary to that learned body, I am able to give the names of theſe gentlemen; and have only to regret that the honourable

* In a ſmall pocket book in uſe for 1778, I obſerved the following memorandum. "I ſee every day more and more, that the art of phyſic may be ſimplified like divinity, and that names of diſeaſes muſt in time be forgotten, and the whole of a diſorder be conſidered as a derangement in ſome part of the ſyſtem, generally by inflammation, its adjuncts and conſequences."

nourable teſtimony of many ſubſequent ſignatures, cannot be produced, not being entered on the books of the ſociety.* After the certificate had hung up in the ſociety's meeting room the ſtatutable time, Dr. Jebb was elected a fellow on the 18th of February, 1779. It has alſo been further obſerved to me, that though upwards of one hundred members were preſent, it was very ſeldom that a candidate came ſo near to an unanimous election.

There was publiſhed, ſometime in the year 1778, an anonymous tract, under a miſtaken addreſs, and this miſtake, rather than the matter or importance of it, has occaſioned our notice of it. It was entitled, " A letter to the rev. Mr. Jebb, with relation to his declared ſentiments about the unlawfulneſs of all religious addreſſes to Chriſt Jeſus." Arguments

* The certificate was originally ſubſcribed.

Rd. Watſon	Jno. Lewis Petit,
Wm. Heberden,	Wm. Pitcairn,
T. Brand Hollis,	Percival Pott.
E. Waring,	Rd. Warren,
R. Jebb,	Wm. Hunter,
R. Price,	

Arguments upon the ſubject of this letter, had been produced by Mr. Lindſey in his "Apology on reſigning the vicarage of Catterick;" and this examination of them, was, by miſtake, inſcribed to Dr. Jebb, upon the preſumption of his having referred to the writings of Mr. Lindſey, in ſupport of his opinion. But "how the author came to inſcribe his letter to Dr. Jebb," ſays Mr. Lindſey, "is not eaſy to divine, who has never referred his readers to any of my publications for a proof of his aſſertions reſpecting the wonderfulneſs of praying to Jeſus Chriſt."*

Dr. Jebb's letter, in anſwer to his correſpondent, bears date April the 22d 1779, and was printed as a poſtſcript to Mr. Lindſey's "Two diſſertations on the preface to St. John's goſpel, and on praying to Jeſus Chriſt," which were publiſhed ſoon after.† In conſequence of which, the author afterwards addreſſed to him "A ſecond letter,"‡ in

* See "Two diſſertations, introduction, p. iv. 8vo. 1779.

† See vol. ii. p. 225—235

‡ 8vo. 1781.

in the way of reply, and as a little ſupplementary appendage to his "Remarks on Mr. Lindſey's Diſſertation upon praying to Chriſt." But this tract, though written with good temper, containing nothing material, may be here diſmiſſed without prejudice to any of the parties concerned.

The toil of intenſe ſtudy, and the exertions of a mind ever active and devoted to the ſervice of learning, humanity, and the public weal, made their ſilent depredations on the health and ſpirits of Dr. Jebb; but his mind ſuffered much more, from the interruptions which occurred in his friendſhip and intercourſe with an individual. His ſenſibility, under what he juſtly conceived to be undeſerved hard treatment, though it never deſtroyed the charity of his mind, frequently robbed it of its peace.

In great affairs, no man poſſeſſed more confidence in the providence of God, but the diſaffection of a friend wounded him deeply. The recollection of his conflicts under theſe circumſtances, in one particular caſe, is grievous, but the recital of them would

would be tedious, poſſibly unintereſting, and, perhaps, incredible.

It muſt ſuffice to ſay, that his little bark was obliged to ſlip anchor, while its maſter, thoroughly ſenſible of preceding obligations during his ſtay in port, was diffident of his own ability to guide the helm. And, having been led to expect, both a pilot and a convoy, was leſs prepared to contend with the winds and the waves which he muſt neceſſarily expect in the open ſea. This diſtreſs led him at once to commit the ſucceſs of his voyage to the bleſſing of God alone; while certain partial attachments fixed his eye on the coaſt, as it retreated from him. The motto which he aſſumed for his carriage, under theſe circumſtances, was ſignificant and well choſen, "favente Deo et amicis."

To this, however, it may be preſumed he gave a more ſignificant tranſlation, than would have occurred to an indifferent ſpectator.

A great part of three months, in the year 1779, was employed in attending on ſeveral of ſir Richard Jebb's patients, during his abſence from town, on account of his health; this, added to his own practice, and attendance

on

on the lectures of Dr. Hunter, Dr. Keir, and of Da Coſta, and at the hoſpitals, fully employed his time.

Dr. Hinckley, a worthy and reſpectable character, and phyſician to Guy's hoſpital, dying the firſt of November this year, it was propoſed by one of the faculty, who is univerſally eſteemed an ornament to it, that Dr. Jebb ſhould offer himſelf as ſucceſſor.

He accordingly applied for the appointment, and was well ſupported, but declined the proſecution of it.

The warm affection which Dr. Jebb had for the civil liberties of mankind, and the ſhare he was diſpoſed to take in their ſupport, firſt appeared before the public eye, in "An addreſs to the freeholders of Middleſex," aſſembled at free maſon's tavern in Great Queen-ſtreet, on monday, December 20th, 1779, for the purpoſe of eſtabliſhing meetings to maintain and ſupport the freedom of election. Upon this occaſion, he communicated to James Townſend, eſq. chairman of that meeting, the above addreſs, under

under the ſignature of "Salus publica," preſuming, that if the ſentiments "appeared to be founded in reaſon, they would not be the leſs regarded, on account of their being ſuggeſted by an unknown individual."

This addreſs was immediately printed, and very ſoon paſſed through three editions, each being enlarged, by the addition of freſh matter; and in 1782, followed "the fourth edition corrected," which alſo bore our author's name in the title page.*

While this little tract appeared anonymous, its character was decided with juſtice, and determined by its own intrinſic merit. "The author of this addreſs," ſays a writer in a periodical publication, "is a cloſe thinker and a ſound reaſoner. His obſervations on county meetings are offered with a view to render ſuch aſſemblies of real, conſtitutional, and permanent effect, for redreſs of national grievances; and even, if occaſion require, for a reformation of the conſtitution itſelf: the writer's arguments are conceived

* See vol. ii. p. 453—490.

conceived with ſolidity, and urged with judgment and temper."*

There appeared, ſoon afterwards, ſome "Obſervations" on this addreſs, intended to ridicule it; but both the weapon and the warrior were unequal to the oppoſition of truth, defended by one of her moſt faithful ſons and able champions.

On the 2d of February 1780, a very large and reſpectable meeting of the electors and inhabitants of the city and liberty of Weſtminſter, was held in Weſtminſter-hall, for the purpoſe of petitioning parliament, for the correction of the groſs abuſes in the expenditure of public money; for the reduction of all exorbitant emoluments; for the reſcinding and aboliſhing all ſinecure places and unmerited penſions; and for the appropriation of the produce to the neceſſities of the ſtate. The petition being unanimouſly voted, and Mr. Fox appointed to preſent the ſame to the houſe of commons, that gentleman declared the ſtrongeſt reprobation of the principles and conduct of the adminiſtration of

* See Monthly review, vol. lxii. p. 81.

of that time, with all his uſual force of argument and eloquence.

Dr. Jebb now roſe, for the firſt time, to addreſs a popular aſſembly upon a political queſtion. Without any previous deſign or preparation, but, rouſed by the zeal and integrity of his own heart, he now publicly "congratulated the friends of liberty upon the good ſenſe and firmneſs which were manifeſted in the reſolutions of that day. Reſolutions, important in themſelves, but ſtill more important in their conſequences; as, from the calm and temperate demeanour of the people upon that occaſion, he formed an happy preſage, that points of ſtill greater conſequence, which concerned the very exiſtence of the conſtitution, would be eſtabliſhed by means equally pacific.

"He expreſſed his pleaſure alſo in obſerving the union that prevailed among all ranks of people on that occaſion. He ſaw the nobleman, the gentleman, the artiſan, the mechanic; in ſhort, every deſcription of men, united in oppoſing the arbitrary meaſures of an abandoned adminiſtration, and

thoſe principles of corruption which had ſo much diſgraced this age and nation.

" He lamented the principles and practices of the times, with reſpect to the election of members of parliament; the aſſumed power of the few to dictate to the many in a point of ſo much conſequence as the repreſentation of the people. He inſiſted, that the city and liberty of Weſtminſter afforded melancholy inſtances of this unconſtitutional interference; that it became the inhabitants to exert themſelves, and to ſeat the men in parliament who were the real objects of their unbiaſſed choice; that he wiſhed them to attend to the glorious examples ſet by the county of Middleſex, and carry the man of their choice, without expenſe, to the door of the houſe of commons.

" He propoſed Mr. Fox as a man from whoſe abilities and firmneſs this nation had every thing to hope; and he truſted that his public conduct, at that awful criſis, would be had in remembrance, as long as the love of liberty continued to be a paſſion in the breaſts of engliſhmen. He then moved " that the hon. Charles James Fox, the chairman of that

that meeting, be requeſted to offer himſelf a candidate to repreſent the city and liberty of Weſtminſter in parliament, at the enſuing general election."*

About the latter end of the ſame month, Dr. Jebb was appointed by the committee of the county of Huntingdon, one of their deputies, to attend a meeting in London of repreſentatives from certain other petitioning counties, in order to concert meaſures for the more effectual reform of the preſent conſtitution of the houſe of commons.

The deputies met accordingly, at the St: Alban's tavern, on March 11, 1780, and continued their meetings by ſeveral adjournments: in the concluſion of their deliberations, they agreed to a "Memorial, containing reaſons for a plan of national aſſociation." This memorial was worthy of the wiſdom and ſpirit which prevailed at this meeting; and being one of thoſe public papers which is congenial with the ſpirit of engliſhmen, the reading of it will animate the heart

* See "The Remembrancer," for 1780; vol. ix. p. 148.

of every true friend to his country and its king, while he laments that the matter contained in it remains, at this day, only a matter in ſpeculation.*

The electors and inhabitants of Weſtminſter met again in Weſtminſter-hall on the 6th of April, agreeably to the adjournment at their former meeting. When Mr. Fox had concluded his addreſs to the electors, Dr. Jebb aroſe, and in an animated ſpeech, wherein was diſplayed a warmth of patriotic attachment, which reflected the higheſt luſtre on his character, recommended to the electors of the city of Weſtminſter to expreſsly ſtipulate with its candidates, that they ſhould endeavour, inceſſantly, to procure annual parliaments, and a more equal repreſentation of the people. He clearly pointed out the benefits that would accrue to the public from ſuch meaſures; evinced the abſolute neceſſity of exerting ſpirited efforts in the preſent alarming ſtate of national affairs; and

* See the memorial in New annual regiſter for 1780, [p. 104] and the Remembrancer, for the ſame year; vol. ix. p. 249.

and aſſerted, with a firm and amiable fervour, that the act paſſed in the reign of Edward the third, to eſtabliſh annual parliaments, did not make, but legalize a preſcriptive right that formed an eſſential part in the ancient conſtitution of this country. He introduced ſome elegant and highly merited encomiums on Mr. Fox, and was received with that ſtrong and hearty approbation which his diſintereſted and manly exertions in the cauſe of freedom muſt excite in every friend of his country.

Dr. Jebb then purſued his former propoſal, by moving a reſolution, which paſſed unanimouſly, "that it be an inſtruction to the committee to take the moſt effectual meaſures for ſupporting the election of the hon. C. J. Fox, the chairman of that meeting, at the enſuing general meeting."* It is certain that Mr. Fox owed much of his ſucceſs to the ſupport and active zeal of Dr. Jebb; and I have been informed, that he ever acknowledged the ſuperior credit he derived from the countenance of ſo diſtinguiſhed a citizen.

* See the Morning chronicle of April 7, 1780, and the Remembrancer, vol. ix. p. 322.

The committee, in their proceeding to diſcharge their truſt, appointed (April 12,) a ſelect delegation or ſub-commitee, " to take into conſideration all ſuch matters, relative to the election of members of parliament, as might promote the purpoſes of that aſſociation." Dr. Jebb was a member of that ſub-committee, and drew up that part of their report, dated May 27, 1780, which precedes the plan propoſed by them for taking the ſuffrages of the people at the election of repreſentatives to ſerve in parliament, The important matter contained in this report, and the maſterly manner in which it is treated, will render it highly valuable in the eſtimation of the friends of the conſtitution; and the appropriation of ſo conſiderable a part of it to the pen of Dr. Jebb, particularly requires that it be preſerved in theſe volumes.*

On the election of the new parliament in September, 1780, Mr. Fox was returned for Weſtminſter. Previous to his election. I find the motives of Dr. Jebb's attachment to him, ſomewhat explained; " I am determined," ſays he, " to ſupport Mr. Fox's

* See vol. iii. p. 403.

Fox's election, having propoſed him for his paſt parliamentary conduct; having met his ideas on toleration* and on lord Beauchamp's bill:

* In the very idea of religious toleration, the ſtate is ſuppoſed to concede that as a favour, which is due as a matter of right; but ought never to be received by the ſubject without an explicit reſervation of the claim to eſtabliſhed and equal liberty. It is now, however, no more than a juſt tribute to the noble conduct of Mr. Fox in parliament, on wedneſday, March 28, 1787, (when the late application for the repeal of the corporation and teſt acts, was before the houſe,) to obſerve, that he acquitted himſelf in a manner which did the higheſt honour to his comprehenſion of the great principles of univerſal and unqualified toleration, and to the magnanimity of his own mind. He was oppoſed on this great queſtion, by the miniſter of the crown, and the repreſentative of Cambridge, united in the perſon of Mr. Pitt; and by the chancellor of Oxford, who, no leſs faithful to his truſt and his principles, declared himſelf againſt the repeal of the obnoxious ſtatutes, but with ſuch general acknowledgments in favour of the repeal of all penal laws, in matters of religion, as ſhould, in their neceſſary conſequences, have placed him on the other ſide of the houſe. It might indeed happen, that his lordſhip did not read in his inſtructions, or did not recollect, that to declare for toleration and to defend the teſt laws, would be to eſtabliſh a negative perſecution, by leaving the chriſtian appellants under civil penalties and incapacities, utterly incompatible with the loweſt practical ideas of toleration. Not to mention, that, in the inveſtigation of theſe juſt claims on the one hand, and theſe unrighteous impoſitions on the other, it ſeems to be overlooked by certain vindicators

bill: and he having been the ſteady opponent of an adminiſtration aiming at rendering the king deſpotic, and being now oppoſed to that adminiſtration, it would be criminal to deſert."

The doubts which this paper may ſeem to import, had no reſpect as to his preference and attachment at this time, to Mr. Fox, but to the ſuggeſtions and importunities of ſome well intentioned friends, leading to ſome forbearance in his political engagements.

Several

cators of the preſent eſtabliſhment, that the goſpel of Chriſt is groſsly and grievouſly inſulted and injured by the proſtitution of one of its poſitive ordinances to a purpoſe with which the chriſtian revelation, as ſuch, has not the moſt diſtant connection; which is totally foreign to the nature of its inſtitution, and ſubverſive of the deſign of its founder, wholly perverting it " from ſpiritual to civil ends; from the religious end, to make men better, to a ſupport of one party of chriſtians againſt another; not as a ſymbol of friendſhip, but of a party and diviſion; not in remembrance of the death of Chriſt, but in memory of the grant of an office."

The bill introduced into parliament by lord Beauchamp, in 1780, was for amending an act of the 32d of Geo. II. entitled " an act for relief of debtors," and was intended to relieve them, under certain circumſtances, from impriſonment.

Several gentlemen, friends of the liberties of their country, and confident in the excellence and congeniality of the conſtitution of England with the manly ſpirit of its inhabitants; conceiving that their equal and legal rights needed but to be known, to be ſupported; formed an inſtitution in London for the very deſirable purpoſe for circulating a better knowledge of our rights. In the month of April, this deſign took place, by the eſtabliſhment of "the ſociety for conſtitutional information." Dr. Jebb was one of the moſt zealous promoters of this inſtitution at its commencement, and was a conſtant attendant at their meetings, and an occaſional contributor to their publications. The ſociety have already publiſhed ſeveral valuable papers, and done great and extenſive good. The compaſs of their deſign, and their inducement to the undertaking are well expreſſed by themſelves; "the deſign of this ſociety, ſay they, is to diffuſe throughout the kingdom, as univerſally as poſſible, a knowledge of the great principles of conſtitutional freedom, particularly ſuch as reſpect the election and duration of the repreſentative body. With this

this view, conſtitutional tracts, intended for the extenſion of this knowledge, and to communicate it to perſons of all ranks, are printed and diſtributed gratis, at the expenſe of the ſociety. Eſſays, and extracts from various authors, calculated to promote the ſame deſign, are alſo publiſhed under the direction of the ſociety, in ſeveral of the news-papers: and it is the wiſh of the ſociety to extend this knowledge throughout every part of the united kingdoms, and to convince men of all ranks, that it is their intereſt, as well as their duty, to ſupport a free conſtitution, and to maintain and aſſert thoſe common rights, which are eſſential to the dignity and to the happineſs of human nature.

" To procure ſhort parliaments, and a more equal repreſentation of the people, are the primary objects of the attention of this ſociety, and they wiſh to diſſeminate that knowledge among their countrymen, which may lead them to a general ſenſe of the importance of theſe objects, and which may induce them to contend for their rights, as men, and as citizens, with ardour and with firmneſs.

" The

" The communication of ſound political knowledge to the people at large muſt be of great national advantage; as nothing but ignorance of their natural rights, or inattention to the conſequence of thoſe rights to their intereſt and happineſs, can induce the majority of the inhabitants of any country to ſubmit to any ſpecies of civil tyranny. Public freedom is the ſource of national d gnity and of national felicity; and it is the duty of every friend to virtue and mankind to exert himſelf in the promotion of it.*"

Dr. Petit, one of the phyſicians of St. Bartholomew's hoſpital, dying the 26th of May, Dr. Jebb offered himſelf a candidate to ſucceed to that appointment. The election came on the 23d of June; when Dr. Budd, his antagoniſt, ſucceeded by a great majority. Many circumſtances conſpired to defeat the reaſonable expectation of the friends of Dr. Jebb. The lords S——, H———, D———, &c. went down in perſon to vote againſt him; lord North followed them, but did not reach the place of

* See Tracts publiſhed and diſtributed gratis, by the ſociety for conſtitutional information. vol. 1ſt. 8vo. 1783, p. i. and ii.

of voting till the election was determined; his inclination, however, being well known, his troops had ſecured a victory before their general arrived.

Dr. Jebb's failure in his election into St. Bartholomew's hoſpital, may be conſidered as a public loſs, as he had formed two deſigns, friendly to the improvement and extenſion of medical knowledge; and theſe were dependent on his ſucceſs. The firſt was, to have the caſe of every patient particularly ſtated; and every ſymptom and application in the progreſs of the diſeaſe minutely taken down by the ſtudent. So that the hiſtory of one caſe being applied to another, the ſimilarity might be aſcertained by a minute regiſtration of all the ſymptoms; and a certainty introduced in regard to the knowledge of the diſeaſe and its remedy, hitherto unknown in medicine. The other was, to give a courſe of liberal and familiar lectures in medicine, which might be completed by the pupil's attendance in town for ſix weeks or two months; and theſe he more particularly deſigned for young gentlemen and clergymen, previous to their retreat into

ſituations

ſituations in the country, where valuable profeſſional aſſiſtance is very ſparingly ſcattered.

The oppoſition which was made to his election at St. Bartholomew's, followed him in the winter, when he offered himſelf at St. Thomas's hoſpital in the Borough. Indeed he relinquiſhed his pretenſions there, ſooner than in the former place, but for no other reaſon, than becauſe he found that all his political principles were likely to be again objected to him, and to hazard his ſucceſs.

Dr. Prieſtley, publiſhing in 1780, his "Harmony of the evangeliſts in engliſh," ſubjoined ſome notes which were communicated to him by Dr. Jebb; and theſe are ſeverally marked by the initial letter of his name.

Dr. Jebb loved the ſtudy of the law, rather than the profeſſion of it. But being in ſome degree hurt by the diſappointment of his benevolent deſigns in his medical profeſſion, by an oppoſition ſo determined and violent

violent, he had formed an idea of turning his attention to the ſtudy of the law. With this deſign, he admitted himſelf of Lincoln's-inn, the 9th of November 1780, but ſoon gave up every thought of changing his profeſſion; for his ability and ſkill in phyſic, ſecured to him good practice in the circle of private individuals, who, in the attention to their own health, renounce the influence of their party; a circumſtance, which ſo frequently involves the loſs of their credit, when chooſing a phyſician on any public eſtabliſhment.

A ſecond delegation, which met in Guildhall, London, on the 3d of March, was formed from ſeveral petitioning counties. Theſe delegates concurred in a petition to parliament in their own names, as freeholders of their ſeveral counties, in order to meet the formal rules of the houſe. *

Dr. Jebb, in the execution of this delegated truſt, had, with reluctance, acquieſced in ſome of the meaſures propoſed by his colleagues;

* For the report of their proceedings andpetition, ſee the Remembrancer for 1781, vol. xii. p. 82 and 91.

leagues; and when their meetings were diſcontinued, he explained himſelf, upon the ſubject, in "A letter to ſir Robert Bernard, bart. chairman of the Huntingdonſhire committee." This letter, which is dated May the 13th, 1781, he afterwards publiſhed.*

"The great point, as appeared to him, (according to a private memorandum,) was, not to prevail with the deputies, but to animate the people to aſſert the three rights, viz. the right of voting to houſholders, equal repreſentation, annual election." And, refering more particularly to himſelf, he obſerves, with his own uſual candour and diſtruſt of himſelf, "be open to advice, be temperate in the aſſembly of the deputies, be ſteady in the committee; in addreſſes to the people be zealous, and call upon them to aſſert their rights."

In the year 1781, Dr. Jebb continued to labour in the public cauſe.

Upon the ſubject of parliamentary reform, his mind was clear, and determined. His ſenti-

* See vol. ii. p. 491—516.

ſentiments may beſt be collected from one of his private letters to a much reſpected character, whoſe indefatigable ſervices in the cauſe of a parliamentary reform always received their due praiſe from our author, though he differed from him eſſentially in ſome very important points. "I thank you," ſays he, in a letter dated Auguſt 7, 1781, "for the account of the proceedings of your committee; and honour the gentlemen who compoſe it, for their perſeverance at a moment, when ſo many, (I muſt own I think without reaſon) deſpair. I am ſorry you ſeem to think it difficult to determine what ſteps are next to be taken. Can there be a doubt upon the ſubject? You ſay the future conduct of the committee will much depend on circumſtances, and particularly on the appearances of a better and more general ſupport next winter: but why do you mention winter on this occaſion? Is it becauſe parliament meets in the winter? are our hopes of reformation then ſtill to depend upon parliament? upon that parliament which it ought to be the purpoſe of every friend to his country to reform: a parlia-

a parliament, which can only be reformed by a recurrence to the principles of the conſtitution, and the ſtrenuous exertions of the collective body of the people? It is ſtrange, as an able man well obſerves, that it ſhall be allowed to the repreſentative to make every innovation in the conſtitution that ſelfiſhneſs and treaſon can ſuggeſt, and at the ſame time to heſitate whether the conſtituent has a right to reform what the villany of the ſervant hath deranged. I am ſatisfied that the people, in their aſſemblies, may conſtitutionally appoint committees, with full power to correct the abuſes of repreſentation, and are under no obligation to treat with any other parties, than the nobility and the king.

" You ſay that you do not expect any thing will be done unleſs the meaſures adopted by ſeveral counties, and approved by the laſt general deputation, be conſidered, by the friends of Mr. Cartwright's plan, as deſerving of their ſupport.

" I muſt candidly confeſs that, for one, I would never have ſubjected myſelf to the loſſes, the odium, and the anxieties I have

ſuſtained, could I have imagined that the friends of reformation would have been ſatisfied with ſo defective a plan; and I have reaſon to believe that many others are of the ſame opinion with myſelf. You ſee the advantage Mr. E. Burke has made of this (conduct of the reformers) in his letter to the people of Buckinghamſhire. "You will be called upon, ſays he, to declare that the houſe of commons is not ſufficiently numerous." His objection would have had no place, had a propoſition for cutting off an hundred borough members been early adopted. But this is a meaſure to which the proprietors of boroughs, it ſeems, will not accede. Are we certain that they will, bona fide, agree to the meaſure of the hundred knights? will they not object to the confuſion the election of them will occaſion in the larger counties, without ſome better arrangement than at preſent? Lord Mahon has not convinced me that we ſhall be able to purchaſe even their acquieſcence by any declarations we can make, and ſurely upon the principles of ſelfiſhneſs, it would be unwiſe in them to make any confeſſion whatſoever,

ſoever. The additional hundred knights would of itſelf diminiſh the influence of the borough holders more than I am ſure they will ever approve. Not to mention the reaſonable alarm which would agitate the ariſtocracy, leſt theſe hundred knights ſhould, in a little time, notwithſtanding our ſolemn promiſes to the contrary, endeavour utterly to deſpoil them of what they, very improperly, eſteem their patrimony.

" You ſay that we have no chance of ſucceſs, unleſs the people can detach a certain claſs from co-operating with government in ſupport of the preſent abuſes. I anſwer, we can never expect to detach them from a connection ſo injurious to their country, unleſs we can make it their intereſt to unite with us. In a ſtrict conſtitutional ſenſe, it is their intereſt to unite with us in ſupporting the independence of the commons' houſe of parliament; but it is impoſſible that we can ever render it the intereſt of individuals to reſign that undue weight in the legiſlature, which many of them at preſent enjoy, to the great injury of the nation. We may talk of purchaſe,

voluntary or involuntary, as we pleaſe; but legiſlation is ineſtimable in the opinion of the poſſeſſor: the party alluded to will never conſent to accept of what we term a reaſonable compenſation for borough intereſt, until thereto compelled by the power of the people.

" You ſeem to think, that the extinction of the committees will take place, unleſs all the friends to parliamentary reformation unite on the ground already occupied by ſo conſiderable a part of the nation. I muſt here beg leave to enter my proteſt againſt this repreſentation of the caſe, with reſpect to the point of fact. The meaſure of the hundred knights, was the ſuggeſtion of a few individuals, and the manner in which it made its way into the delegation, and from thence into ſome of the committees, was not ſuch as gave reaſon to imagine it would meet with vigorous and permanent ſupport: yet I muſt own, though with ſome degree of ſelf-condemnation, that I more than once ſupported it; but, at the time I did ſo, I hoped the meaſure would have been followed by others of more conſequence, and could not

not ſuſpect it was in contemplation even to ſuſpend our exertions in ſupport of this imperfect ſcheme, until the fantaſtic idea of œconomical reformation was realiſed by the event. In my opinion, the ſpirit of accommodation will ruin all; nor can any good purpoſe be anſwered by conceding to meaſures which the judgment diſapproves.

" Equal repreſentation, ſeſſional parliaments, and the univerſal right of ſuffrage, are alone worthy of an engliſhman's regard; no difficulties, no dangers, no ſufferings, will induce me to decline bearing my ſhare in any conſtitutional exertion for their attainment. I look upon them as attainable, though probably not ſo ſpeedily as we could wiſh; and I am confident in my former opinion, that the whole may be more eaſily obtained, than a part. The conſtitution of the commons' houſe of parliament can never be reſtored gradatim, nor by any other power than that to which it owes its exiſtence; I mean, the power of the people, whoſe proper weight and authority in the ſcale of government, is now riſing in every part of Europe; and, I truſt, will not, in

this country, much longer be depreſſed, either by luſt of power in the monarch, or ariſtocratic jealouſy in the peer.

" The plan of parliamentary reformation, which I laid before ſir George Saville, in 1776, and before the freeholders of Middleſex, in the cloſe of the year 1779, I have thought it my duty to keep uniformly in view; although, through a deſire of promoting unanimity, not very handſomely requited, I have conſented to partial meaſures, and have been content to uſe the language of ſervility to a tribunal, which, at the moment, I eſteemed corrupt.

" I muſt alſo beg leave to obſerve, that the friends of major Cartwright's ſyſtem have been indefatigable in their endeavours to keep up the ſpirit of the friends of liberty in every part of the kingdom, although they ſaw meaſures embraced, in preference to thoſe which they verily believed would have awakened the dumbering virtue of the people; and that they have too great a regard for the ſacred cauſe they are engaged in, to ſuſpend their efforts, on account of a difference in opinion; nor is it probable, that ever

ever the event you dread, viz. the breaking up of the preſent aſſociations, which they have uniformly exerted themſelves to keep in being, will induce them finally to deſpond.

" Having ſaid thus much reſpecting what is paſt, permit me to offer a few words with reſpect to future proceedings.

" The cauſe we are engaged in, is a cauſe which honour and true patriotiſm will not ſuffer any man to relinquiſh, who has embraced it upon a proper principle; and, therefore, I am confident, the gentlemen of Yorkſhire will ſteadily perſevere. A ſimilar perſeverance of the virtuous, may be expected in every other part of England. Of this, they may be perſuaded, that if, without regard to party, and with a proper degree of vigour, they ſhall embrace meaſures founded in juſtice, and the conſtitution, and of which the utility is evident to ordinary apprehenſion, they will meet with the full concurrence of the people; and that concurrence will enable them to effect their purpoſe. Conſcious that ſuch principles as will abide the trial, actuate my heart, I place

place my confidence in the protection of heaven. I therefore will not, indeed I cannot, deſpond.

" With reſpect to difference of ſentiment, it muſt be excepted for a time; only let us not obſtruct free diſcuſſion of the ſubject; let us rather ſedulouſly promote it, and all will be well. Let us reflect, that true unanimity flouriſhes only where free diſcuſſion hath previouſly prevailed; and that as the commons' houſe of parliament cannot be ſaid to be reſtored to freedom and independency, unleſs it ſpeaks the ſentiments of the engliſh people, every engliſhman has a right to be conſulted in its formation.

" I have now ſpoken my ſentiments, with a freedom for which I ſhall make no apology, becauſe the ſubject requires ſincerity of intention, and plainneſs of ſpeech. I will only add, that I ſhall be happy in hearing from you; and, that I am, with the moſt cordial reſpect and eſteem," &c.

Some further diſcriminations appear, in a letter from Dr. Jebb to Mr. Capel Lofft, (dated Dec. the 23d, 1781;) " In caſe the militia," ſays he, " is increaſed, it will be very

very fair to urge, that citizens intruſted with arms, may be intruſted with votes; otherwiſe there would be a ſtrong objection to truſting them with arms. Diſtreſs will force the doctrine we think juſt, upon the public ear. The opinion ſhould be inculcated, that if the people would have their buſineſs well done, they muſt do it themſelves; they muſt begin by putting themſelves in poſſeſſion of the right of ſuffrage, on the ſame principle as they would abate a nuiſance, or demoliſh an incloſure made on a common, without legal right. Nor does ſuch act imply, but rather exclude, violence. A declaration to parliament from the preſent non-electors, that they are unrepreſented, and, therefore, under no obligation to pay taxes, would be a ſufficient hint in times when there is ſo great an inability to pay them.

" The american queſtion is a queſtion, properly ſpeaking, to be referred to the adminiſtrators of the king's prerogative. The queſtion of parliamentary reformation lies with the committees. No perſons, unleſs delegated by the people, are competent to determine upon the point. I mean that the

mode

mode of bringing the american war before the public, is by remonſtrance; the mode of managing the parliamentary reformation is by the force of committees, appointed with ſufficient powers. And I am more ſatisfied than ever in the idea, that the act of king, nobles, and ſuch committees, would have more real conſtitutional force, than an act of king, lords, and preſent houſe of commons, were that houſe even diſpoſed to do what we wiſh."

Major Cartwright, in his dedication to Dr. John Jebb, Mr. Lofft, and Mr. Grenville Sharp, of one of his valuable tracts, entitled, " Give us our rights," and publiſhed 1782, very properly conſiders them as " indefatigable fellow-labourers in the great work of vindicating the viclated rights and betrayed liberties of our country." He adds further, and with great juſtice, that " they were men, who, with minds elevated above the miſtaken pride and the ſelfiſh intereſts of the world, were inflexibly juſt to the rights and deareſt intereſts of humanity and freedom, in every country and in every clime."

On

On the 20th of March, 1782, lord North reſigned his place in his majeſty's councils. Dr. Jebb wrote to Mr. Fox a congratulatory letter upon the occaſion, and, in a few days, a new adminiſtration was formed, wherein the late lord Rockingham was appointed firſt lord of the treaſury, and lord Shelburne and Mr. Fox the two principal ſecretaries of ſtate.

Dr. Jebb cordially concurred in the addreſs which was preſented to the king on this occaſion from the inhabitants of Weſtminſter; but declined to go up with it, that, 'he might be eſteemed free in the great point of reform."

In the midſt of the ſeveral changes which took place at this time in the adminiſtration of government, no conſideration was taken by the new miniſters to avail themſelves of the abilities of Dr. Jebb; this is mentioned as a fact, and with a view to contradict a contrary report. And it is equally certain, that he had determined never to accept of any place. From a very reſpectable quarter it was ſuggeſted to Dr. Jebb, that his ſervices would be very acceptable in the corporation

poration of London, and that an alderman's gown only waited his acceptance. But the duties of magiſtracy in the metropolis were incompatible with his medical attentions; and, therefore, he did not heſitate to decline an office, which he could not diſcharge. And yet, ſingular as it may ſeem to ſuppoſe our author enrobed in aldermanic furr, few men were better calculated than he was, for the impartial adminiſtration of juſtice, or the internal regulation of the police of London, conſiſtent with every ſecurity of liberty and morals.

The ſucceſſion of lord Shelburne in the month of July to the place of firſt lord of the treaſury, vacant by the premature death of lord Rockingham, divided that body of men who had jointly perſevered in their oppoſition to the adminiſtration of lord North. On this ſeparation of former friends, Dr. Jebb was determined in his ſupport of Mr. Fox, and was much and deeply intereſted for him.

The 17th of July was the day appointed for a general meeting of the electors of Weſtminſter

minſter, to conſider of a petition to the houſe of commons for a more equal repreſentation of the people, and for ſhortening the duration of parliament. Mr. Fox was unanimouſly called to the chair, and addreſſed himſelf to his conſtituents in a manly and animated ſpeech. Mr. Sawbridge propoſed the petition, and major Cartwright ſeconded it. Dr. Jebb delivered his ſentiments alſo from the huſtings, which having been preſerved by a ſeparate publication, they are accordingly preſerved in our third volume.*

In the autumn this year, (1782) he combated, in ſeveral letters in the public prints, the propoſal made for building ſhips of war by the ſeveral maritime counties, in the way of voluntary ſubſcription, without the aid of parliament. One of theſe letters, ſigned "Alfred," was afterwards publiſhed in the "Bury poſt," by Mr. Lofft, which introduced the diſcuſſion of the legality of the ſubſcription for ſhip-building; and ended in the abandoning of that meaſure in Suffolk, after a long correſpondence in the ſame paper

* See vol. iii. p. 298.

paper between Mr. Lofft and Mr. Arthur Young. *

In the midſt of this detail of Dr. Jebb's political exertions, he perſevered in his wonted attention to the duties and ſtudies of his profeſſion. His attendance on his patients, and the cultivation of his own mind, were equally unremitted. And as long as his health would admit his viſiting the ſick, his practice increaſed. In the autumn (1782) he publiſhed ſome "Select caſes of the diſorder commonly termed the paralyſis

* Theſe letters were afterwards publiſhed in one tract entitled, "An inquiry into the legality and expediency of increaſing the royal navy by ſubſcription for building county ſhips. Being the correſpondence on that ſubject between Arthur Young and Capel Lofft, eſqrs. printed at Bury St. Edmunds, 8vo. 1783.

The ſociety for conſtitutional information, at a meeting on the 4th of October 1782, came to the following reſolution. "That it was the opinion of that ſociety, that raiſing any ſums of money for building ſhips of war by voluntary ſubſcription is unconſtitutional; and that no aids ought to be granted to the crown, but by authority of parliament, every other method of procuring public ſupplies being of the moſt dangerous tendency."

Tracts by the ſociety, vol. i. p. 84.

paralyſis of the lower extremities. To which is added a caſe of catalepſy." *

The idea which he had formed of introducing ſuch hiſtories of caſes as would be analogous to the reports and year books of our lawyers, is mentioned in the beginning of this tract.

He had, on ſeveral occaſions, drawn out a ſcheme for taking down ſuch caſes, which had been much approved by ſome of the moſt learned men of the profeſſion, as well in the general principle, as in his particular form. † I have been informed that the

* See vol. ii. p. 391—452.

† This ſcheme was drawn out on a ſheet of paper, which might be extended downwards in a roll indefinitely, or if written in a folio volume might be continued in ſucceſſive pages. Lines were ruled at the diſtance of about two inches or upwards, forming ſeparate diviſions or ſquares of that dimenſion. The left hand diviſion was appropriated to diurnal dates and notes; obſerving, in the firſt, the duration of the diſorder at the time of being called in, and in the ſubſequent diviſions might be inſerted any incidental matter, not otherwiſe provided for by name, in the general claſs; as "Jan. 11, 1780. Die martis, ab acceſſione morbi ſexto."

The

the great Bacon has ſome where recommended a ſimilar plan; the thought was original in Dr. Jebb, and well ſupported, though it may have been before ſuggeſted by lord Bacon.

Mr. Maty obſerves, that " this publication was a proof though 'quantum temporis alii ad ſuas res obeundas, quantum tempeſtivis conviviis, quantum denique aleæ vel pilæ, tantum ille ad ſtudia reipublicæ ſumpſerit,'

The diviſions formed at the top of the roll or page, receive the titles or digeſt of the ſymptoms, appearances, obſervations, diet and preſcriptions, marked with all preciſion and accuracy. Notes, when thus arranged, may afterwards be conſulted in diſtinct ſucceſſion, and in reference to one particular ſymptom, or in reference to any particular day, which will be found to meet in the rectangular diviſion, including, in the way, the accompanying ſymptoms at the ſame time.

The titles of theſe claſſed obſervations are (in the caſe before me) the following; I. Qualitates ſenſiles, et præcipue cutis ſtatus, ratione caloris, coloris, et humoris. II. Status ventriculi et oris interni et œſophagi. III. Status viſcerum, thoracicorum et eorundem functionum. IV. Excrementorum ratio, et ſtatus viſcerum abdominalium cæterorum. V. Status encephali, ratione ſomni, corporis vitium, idearum ſenſationum et mentis pathematum. VI. Symptomatum poſt ſumnum, paſtum, et medicamenta, diarium. VII. Medicamenta, diæta, et cætera preſcripta.

ſerit,' Dr. Jebb had never loſt ſight of the engagements of his profeſſion; it is a proof that his diligence had not only been exemplary, but unexampled; and it is a proof that into whatever department of life he ſtrikes, he carries with him that ſpirit of improvement, and fervent wiſh of ſerving his fellow creatures, which, into whatever miſtakes it may ſometimes lead, is the great feature of an honeſt and ſuperiorly enlightened mind." *

* See Mr. Maty's review, vol. ii. p. 275. In another periodical literary journal, it is ſaid, " It is with great pleaſure we announce, as a writer in his new department, a perſon to whoſe active ſpirit of free inquiry, and zeal in the cauſe of public good, we have already on various occaſions borne our teſtimony." See Monthly review, vol. lxvii. p. 299. And, in the account of domeſtic literature, in a more miſcellaneous publication, it is ſaid of Dr. Jebb, that " his excellent character, his reſpectable talents, his learned and valuable writings, as a divine, and his patriotic publications as a politician, are things of which few of our readers can be ignorant. As a phyſician he appears with equal advantage. Whatever Dr. Jebb applies to, he diſtinguiſhes himſelf by his integrity, aſſiduity, and capacity; and, in theſe reſpects, he will always demand the applauſe of the wiſe and good, even with regard to points in which they may differ from him in opinion." See New annual regiſter for the year 1782, p. 224.

In the latter end of November in this year, Dr. Jebb was ſeized with a violent illneſs, which was ſuppoſed to proceed from his attending a family in a putrid fever, of which the father and child died, and the reſt of the houſe were infected; but his own fever was inflammatory, and brought on only by over exertions in attending patients while under that tendency. He was confined to his bed for ſix weeks, and was attended by ſir George Baker, and ſir Richard Jebb, and occaſionally by that no leſs able and judicious ſurgeon, than benevolent man, Mr. Sharp.

His recovery was followed by a return to all his various attentions, in which neither his patients, nor the public, found any ſlackneſs.

In a letter to major Cartwright, dated January the 27th, 1783, he ſays, " he had been to the duke of Richmond that morning, to requeſt his attendance at the quintuple meeting, which he promiſed. He has written," adds he " ſuch a letter to the Suſſex meeting as would immortalize his name, if he was not before deſerving of all reſpect.

reſpect. Never let us ſhift our ground, we never can ſtand on any other, as he has moſt ably ſhewn. Mr. Pitt, I am told, will ſupport Wyvill's plan. I have done what I can with friends to ſhew them the advantage of going upon the plan of laſt year, and getting a parliamentary vote, that the repreſentation is imperfect, ought to be reformed, and a committee of inquiry concerning the beſt plan, appointed; but I am afraid the idea is fixed."

Before the ſettlement of the coalition miniſtry in April 1783, Dr. Jebb wrote to Mr. Fox, and privately urged every argument againſt that meaſure: and, at a meeting of the electors of Weſtminſter, at the Shakeſpeare tavern, Covent-garden, on the ſixth of March, he reprobated it, in the ſtrongeſt terms, in a ſpeech of an hour and half.* He declared that "he had watched Mr. Fox's conduct, and hitherto his approbation was the natural

* The affectionate intereſt Dr. Jebb took in Mr. Fox's final determination on this occaſion is beautifully expreſſed in a note, at the concluſion of his letters to the volunteers of Ireland, written about eight months after the fatal coalition had taken place. See vol. ii. p. 550—553, note.

tural reſult of his anxious attention to his actions: he ſaid, that he had ſeen his triumphs, and that there was not one triumph of his honourable friend, in which he had not amply participated; he had conſidered Mr. Fox's triumphs, and every circumſtance that added to his well earned fame, as a triumph of his own heart."

Dr. Jebb then proceeded to reprobate "the coalition, which it was rumoured, had been formed between his honourable friend, and the very men who had brought this unhappy country to the precipice on which it ſtood; men, who during the whole of this unfortunate reign, had evidenced, in every act of their conduct, a deſign to eſtabliſh deſpotiſm, and to render the prince who ſways the ſcepter of theſe kingdoms, as deſpotic as any of his moſt arbitrary neighbours; men, who had proſecuted that war, which had nearly reduced us to utter ruin, and had proſecuted it contrary to their own convictions of its impropriety and impracticability."

He then warned the honourable gentleman, with apparent friendſhip, and "intreated him,

him, with much ſeriouſneſs, not to form any coalition with ſuch men, as it muſt be ruinous to his fair fame, and deſtructive of the ſyſtem, which, he ſincerely believed, it was his intention to ſupport."

"A thorough, cordial, well-grounded reconciliation, ſaid he, with our brethren in America, was eſſentially neceſſary to our future welfare, and to our re-eſtabliſhment in our conſequence among the nations. America had ſeen the virtuous, and, in the end, the ſucceſsful ſtruggle of his honourable friend, for the ſecurity of her rights; her ſons venerated him as the aſſertor of the cauſe of liberty, as the friend of ſuffering humanity. But what would be the conſequence, if America ſhould ſee the man, whoſe character ſhe thus revered, uniting with the very man who had laboured to enſlave her? America would diſtruſt the ſincerity of the honourable gentleman; would withdraw her confidence, ſuſpect his profeſſions, and refuſe that connection, founded on returning friendſhip, which was ſo eſſential to the intereſts of this country."

The doctor ſaid, "the maxim of late had been 'divide et impera;' it had ever been the practice of thoſe, who had the direction of the conduct of the crown, to diſunite the friends of the people, and to diſgrace thoſe, who were capable of aſſerting their intereſts, conſcious that union and firmneſs could alone ſecure the people againſt their attempts to ruin them. He warned Mr. Fox againſt truſting to thoſe, whoſe intereſts, and whoſe ſyſtem it was to betray him: they will, ſaid he, admit you to power, and when you can no longer act with them, ſend you back to the people diſhonoured and diſgraced, and ſay, we have diſgraced your friends, and rendered them unfit to ſerve you; now take them, and uſe them as you pleaſe. He then conjured the friends of the people to ſtand aloof, and to throw themſelves upon the people, who would ſupport them, and make them indiſpenſably neceſſary to the crown."*

Dr. Jebb's own account of this ſpeech, in a letter to a friend, is, that he had treated the

* See the Remembrancer for 1783, vol. xv. p. 205—214.

the intended coalition " with all the vehemence which the action called for, to the great offence of Mr. Fox's friends : but, that Mr. Fox himſelf had behaved with great candour and politeneſs."

In a private letter to major Cartwright, written about this time, Dr. Jebb, has very minutely deſcribed the leading features of his own conduct. " It is not my nature, ſays he, to give way to expediency at the expenſe of right. Moderation, when real, I honour; but timidity, or craft, under that appearance, I deteſt."

During the ſummer ſeaſon in this year he had various fluctuations in his health and ſpirits. His friendly affections for ſome who were unworthy of them, were oftentimes the cauſe of much uneaſineſs. But while he " cordially rejoiced in the practice of his profeſſion," he found himſelf unable to purſue his old habits of ſtudy. In Auguſt he went to Brighthelmſtone, for the ſake of retirement, and change of air, both of which were thought neceſſary for the recovery of his health.

The

The volunteers of Ireland applied by letter, in the year 1783, to the earl of Effingham, Dr. Price, major Cartwright, Dr. Jebb, and Mr. Wyvill, for their ſentiments on the propoſed reform in the parliament of that kingdom. The correſpondence which enſued appeared in the public prints, and, for the moſt part, was afterwards reprinted in one tract.* Mr. Wyvill's letters were likewiſe publiſhed together by himſelf, † as were alſo thoſe of Dr. Jebb. ‡ It is no more than juſtice to ſay, that the noble lord, and the reſt of the gentlemen to whom the volunteers applied, ſhewed themſelves counſellors very competent to reſolve their queſtions, and give them all the information they

* See "A collection of the letters which have been addreſſed to the volunteers of Ireland, on the ſubject of a parliamentary reform by the earl of Effingham, &c. 8vo. 1783, printed for J. Stockdale.

† See "Letters addreſſed to the committee of Belfaſt on the propoſed reformation of the parliament of Ireland, by the rev. Chriſtopher Wyvill. To which is prefixed, the firſt letter from that committee, which occaſioned this correſpondence: alſo Mr. Wyvill's addreſs to the freeholders of Yorkſhire." Printed at York, for J. Stockdale, London, 4to. 1783.

‡ See vol. ii. p. 517--553.

they ſought upon the important ſubject of their inquiry. It was ſaid that there were perſons, high in public office at that time, who were diſpoſed to conſider ſome of the letters of theſe gentlemen as obnoxious to the cenſure of the law. But, it ſeems, the better principles and better judgment of ſome of their aſſociates prevailed againſt the deſign of adopting ſome violent meaſures. And men, who were devoted to the public cauſe, were not to be intimidated by menace, while they juſtly conceived that they were ſerving the cauſe of conſtitutional liberty in its ſtrongeſt hold, and had written no matter in their correſpondence that was legally reprehenſible.

In the autumn of this year, 1783, Dr. Jebb removed from Craven-ſtreet to a houſe in Parliament-ſtreet. There was a diſpoſition among ſome of his brethren to elect him a fellow of the college of phyſicians, but this deſign was over-ruled by the apparent contrary inclination of the majority of that learned body. However, on his return from Brighthelm-

Brighthelmſtone his buſineſs awaited him, and improved.

The american war he had deeply reprobated as founded in oppreſſion and injuſtice: the concluſion of it, in the event, met his ideas in the advancement of general liberty and he rejoiced in it accordingly. In a letter to a friend at Paris in September 1783, he writes; " I rejoice that you ſaw that truly great man Dr. Franklin. I beg you will make my acknowledgments to him for his kind inquires after my health, and aſſure him that for the ſake of America, for the ſake of England, and for the ſake of the ſpecies, I do moſt heartily rejoice, and cordially congratulate him on the final cloſe of the american war. A conteſt which, for ſeven years, agitated my mind with feelings not to be deſcribed; but in the whole courſe of which, I had but one wiſh, viz. that victory and honour might reſt on that cauſe, which, in an eſpecial manner, was the cauſe of juſtice and of freedom. Thank heaven! it has proſpered beyond my expectations. I hope the fair example will do ſervice to remoteſt ages; and the acts of freemen on the

the other ſide of the atlantic, inſpire our countrymen on this with a ſimilar ſpirit, in caſe they ſhould be injured in the ſame manner."

In one obſervation which I found written down in his private book, he has juſtly aſcribed the general defection in every virtue, to the want of religion, or an inattention to its principles. " I am more and more," ſays he, " perſuaded that the evils of government and the want of felicity in the governed, as well as deficiency in true patriotiſm, ariſe from the want of a moral and religious principle, which the religion of the goſpel, unvailed in its native excellence can alone afford. Let this animate to puſh on the combined cauſes of a diffuſion and right arrangement of political power, and of philological knowledge of the ſcriptures."

In reſpect to the purſuit of ſcriptural knowledge, in which he was ſingularly happy and able, he was convinced of his duty to attend to it, as appears from a former extract from his private book,* and was again reminded

* See p. 124, Ref. 5.

reminded of it by the mention made of his rare talents in this branch of learning, by Mr. Lindſey.*

It was with a view to the furtherance of this object, that he was one among the few perſons who firſt ſet on foot "The ſociety for promoting the knowledge of the ſcriptures," which was inſtituted on the 29th of September, 1783, and whoſe meetings continue to be held at Eſſex-houſe. The "Sketch of their plan" was chiefly written by Dr. Jebb;† and though his following ill health and many avocations prevented him from furniſhing any ſubſequent papers, much praiſe is due to him for marking out the only ſure and legitimate way of aſcertaining the true ſenſe of the ſacred book, although

* The paſſage alluded to is the following, "I hold it, however, to have been a great loſs to the chriſtian world, that any thing ſhould have forced him away from the immediate purſuit of ſacred knowledge and ſtudy of the ſcripture, and from communicating that knowledge to others; for which he is ſo admirably furniſhed and fitted." See Lindſey's Hiſt. view, p. 483.

† See vol. ii. p. 237—253. And it is alſo prefixed to the firſt vol. of "Commentaries and eſſays publiſhed by the ſociety for promoting the knowledge of the ſcriptures." Sold by J. Johnſon, 8vo. 1786.

although it may only belong to men like himſelf ſucceſsfully to walk in the path that he hath pointed out to them.

After the coalition between Mr. Fox, and lord North, and many of their reſpective adherents, Dr. Jebb loſt all confidence in public men. His opinion will be beſt deſcribed by his conduct, and in his own words, in the form of reſolutions moved and paſſed at a meeting in Weſtminſter-hall on ſaturday, Feb. 14, 1784. The reſolutions referred to, were as follows, firſt, " that the coalition formed between the right hon. C. J. Fox, and the right hon. Frederic lord North, was injurious to the cauſe of freedom, and of public virtue; and that the conduct of the conſequent adminiſtration was highly detrimental to the intereſts of Great-Britain and Ireland." Secondly, " that it is eſſential to the cauſe of public freedom, that all ranks and orders of men ſhould unite and aſſociate in favour of a ſubſtantial reform in the repreſentation of the commons, and that this, or any adminiſtration, will deſerve the ſupport and confidence of the

the country, in proportion to the zeal with which they ſhall bring forward, and endeavour to carry into effect that ſalutary purpoſe." Thirdly, " that the parliamentary conduct of ſir Cecil Wray, bart. had ever been honourable to himſelf, as well as beneficial to his country; that he was entitled to the warmeſt gratitude of his conſtituents, and in the higheſt degree deſerving of their future confidence and ſupport."

In explanation of theſe reſolutions, and before the moving of them, he obſerved to the electors of Weſtminſter " that ſuch defections from principle had ever an immediate tendency to leſſen the confidence of the public in men, who hereafter ſhould be diſpoſed to ſerve them with fidelity and zeal; that the object of that hateful union was power, not the good of the country; that the intercourſe with America, had been incumbered with odious and unneceſſary reſtrictions; the juſt claims of the iriſh nation to a fair repreſentation in parliament was thwarted by the combined influence of both factions; and that a bill had been introduced reſpecting the Eaſt-Indies, ſubverſive

of

of the conſtitution, and eſtabliſhing regulations and a form of government, in its conſequences more oppreſſive to the natives than the unjuſt and unwarrantable domination it propoſed to remedy; and, at the ſame time, creative of an influence at home, which would unavoidably lead to abuſes of the moſt enormous kind. He declared it to be his opinion, that the parliamentary conduct of ſir Cecil Wray had been truly exemplary, and truſted that the future confidence of his conſtituents would evince their gratitude and affection. In the next place, he adverted to the St. Alban's meeting for forming a miniſtry on the broad baſis of an union of parties, the principle of which he reprobated in the ſevereſt language; that the union they recommended would be deſtructive of the ſmall portion of liberty which yet remained to us; that its object was to impoſe a miniſtry upon the nation, by a combination of men, who, looking to that parliamentary intereſt which appointed them, would act in defiance of the nation, and ſubject the country to an houſe of commons, which, ſo far from being a real repreſenta-

tion of the people, was a combination of factions, over which the people could have no control."

From hence Dr. Jebb took occaſion to point out " the neceſſity of a ſubſtantial and radical reform in the repreſentation, and inſiſted upon the propriety of bringing forward that meaſure at the preſent criſis; that Ireland was determined to accompliſh her purpoſe; Scotland had manifeſted a ſimilar diſpoſition; and that it behoved every engliſhman, as he valued his liberty, the glory of his country, long tarniſhed by the influence of evil counſels, and the good of poſterity, to be urgent in his endeavours to effect ſo deſirable a meaſure; a meaſure, which could alone reſtore vigour and unanimity to the public counſels, and virtue to the great body of the nation. He conjured his countrymen never to abandon rights ſo ſacred; that liberty had long been the characteriſtic boaſt of engliſhmen; and that liberty, public virtue, national honour, commerce, and internal proſperity, would revive and begin to flouriſh at that auſpicious hour when a reform in the repreſentation was eſtabliſhed by

by the concurrent exertions of the friends of freedom."

At the commencement of the memorable conteſt for the city of Weſtminſter, on the firſt of April, 1784, Dr. Jebb appeared on the huſtings, and nominated ſir Cecil Wray, as a proper perſon to repreſent his fellow-citizens in parliament. Unconnected with every party, as ſuch, he voted neither for the new candidate, recommended by the newly-appointed miniſtry; nor for Mr. Fox, whoſe coalition with lord North, he ever conſidered as an unpardonable defection from principle, in the man whom, on all other accounts, he greatly honoured and admired.

He obſerved to that very great concourſe of people aſſembled together on this occaſion, that, " before he ſpoke to the character and parliamentary merits of the gentleman, whom it was his purpoſe to recommend to their ſuffrages, he would premiſe a few words reſpecting a ſubject intirely unconnected with party, and which more immediately concerned themſelves.

" You are now," ſaid he, " met to exerciſe the moſt important franchiſe you poſſeſs; to delegate the moſt important truſt which can be conferred on man, the power of making laws, which may poſſibly tend to your peace and welfare, but may alſo be the occaſion, to yourſelves and poſterity, of diſtreſs, of ſlavery, and final ruin. By the preſent unconſtitutional practice, you are called upon to delegate this truſt for ſeven years. It is, therefore, your duty, until the ancient ſalutary cuſtom of annual parliaments ſhall, by the exertions of the people, be reſtored, to guard, with ſpecial care, a delegation of a nature ſo important; and to uſe every precaution which can ſecure you againſt the conſequences of its abuſe: and it is more particularly incumbent upon you at this particular criſis, when the attention of the people is ſo ſtrongly called to that parliamentary reform, which can alone preſerve this country from deſtruction. The city of London has ſet a noble example, worthy of imitation by the whole kingdom. The principle is liberal, conſtitutional, and juſt. It is my purpoſe, therefore, to call upon your

your candidates to expreſs their aſſent to the following declaration: 'I do declare, upon my honour, that upon a fair ſignification of the wiſhes of a majority of my conſtituents, I will either act in conformity to their inſtructions, or embrace the firſt opportunity of vacating my ſeat.' Dr. Jebb then proceeded to expreſs his abhorrence of that coalition, which had effected ſo much evil to the country; and pointed out, by variety of arguments, the neceſſity of marking it with peculiar cenſure. He declared, that "if after ſuch defection, men found they could regain the ſupport and good opinion of the people, others would be encouraged to trifle with the moſt ſolid engagements, and, at firſt, delude with falſe ſhews of patriotiſm, and afterwards, at their pleaſure, inſult the honeſt feelings of their countrymen." He then entered fully into the character and conduct of ſir Cecil Wray, whom he warmly "recommended to the citizens of Weſtminſter, as a truly honeſt man: he inſiſted, that his parliamentary conduct had always been ſteady and conſiſtent; that he had ever been ſedulouſly attentive to his

duty; that he was, from principle, the friend of a parliamentary reform; and that, as he acted from principles of the pureſt kind, he truſted he would ever ſerve them with fidelity and zeal."

Sir Cecil Wray expreſſed his readineſs to conſent to the propoſed declaration: but the further proceedings, and event of this election, are foreign to our preſent purpoſe; nor were they otherwiſe attended to by Dr. Jebb, than as his mind could not be wholly diſengaged from a ſcene that was, from many ſingular circumſtances, peculiarly intereſting.

Notwithſtanding, however, the ſtrong language in which Dr. Jebb expreſſed his ſentiments on this occaſion, and at the meeting on the 14th of the preceding February, he had a great and affectionate regard for Mr. Fox, and deeply deplored his connection and league with men, whoſe principles and meaſures he had ſo long oppoſed, and whom he had, at length, driven from the adminiſtration of government.* Of Mr. Pitt he

* Of Mr. Fox, he obſerves, in a private letter ſent to a friend, "let any man peruſe his celebrated ſpeech on

he was alſo diſpoſed to think well, until ſome meaſures induced him to ſuſpend that favourable opinion of him, which his former introduction of the queſtion of a parliamentary reform, had led him to entertain. His own mind is accurately expreſſed in a private letter to a friend, written about ſix months after the diſmiſſion of the coalitioniſts: "As to adminiſtration," ſays he, "I find myſelf receding very faſt from Mr. Pitt, without approaching to Mr. Fox. I

on the marriage-act, and he muſt admire his ſenſible feeling heart. I really do, in my conſcience, believe, that he poſſeſſes the ability and the will to reform the penal code. I mean that ability which would capacitate him to preſide at ſuch a committee of lawyers, &c. as might be appointed to draw up a new penal code. I know his virtues, and I know his faults. I know the influence his party has upon him. I ſee how his conduct has ruined public confidence, and, I truſt, I reſented it as a citizen ought to do: but I deplore his loſs. I do verily believe, that in every point he thinks with us about theſe matters; but his intimacies, his connections, bind him down to other counſels, and the habits of his life have gotten too much hold of him, and ambition is his ruling paſſion. Such is the misfortune of our times, that, through one cauſe or another, we have no great man that will ſteadily ſerve his country."

have no hope from factions. Our buſineſs is with the people, and the people's buſineſs is to do their own buſineſs. No preſent or future idol will do it for them." But it ſhould be obſerved, and I am able, of my own knowledge to do him juſtice in this reſpect, that while Dr. Jebb expreſſed himſelf in language correſpondent to his feelings on what he conſidered as Mr. Fox's defection from the cauſe of virtue, of freedom, and of the people, and on Mr. Pitt's compliance with the pleaſure of others, he never failed to expreſs his high opinion of, and reſpect for, the abilities of both; and his ardent wiſh that they might, in the end, deſerve well of their country, and obtain the reward of genuine virtue and patriotiſm, the bleſſings of their contemporaries and of poſterity.

In the ſpring of the year 1784, Dr. Jebb was again confined to his houſe ſeveral weeks, by an inflammatory complaint, which formed an abſceſs in his groin. In the ſummer he went to Buxton, but returned without any ſenſible benefit,

In

In a letter to another gentleman, dated the 23d of June, 1784, he ſays, " Every thing ſhould be now done, which can contribute to ſpread the ſacred flame of freedom through the country. The proſpect, at preſent, is moſt pleaſing, I do not ſay, of immediate ſucceſs, for that is ſcarcely to be hoped for; but I rejoice to ſee that prejudices are every where rapidly giving way, and that there is reaſonable ground to hope, perhaps, at no very diſtant period, for that full concurrence of the collective body, which, under heaven, can alone effect ſucceſs, and render the meaſure permanently uſeful to ourſelves, and our poſterity.

" The debate in the houſe was well ſupported on both ſides.* Lord North brought forward the whole ſtrength of the argument of the opponent party, and Mr. Pitt ably anſwered his objections; and, moreover, pledged

* On the motion made, June 16, 1784, by alderman Sawbridge, and ſeconded by Mr. alderman Newnham, " that a committee be appointed to inquire into the preſent ſtate of the repreſentation of the commons of Great Britain in parliament." Which was rejected by a majority of 74. See New annual regiſter for 1784, p. 122.

pledged himſelf never to deſert this cauſe; which laſt circumſtance I am glad of, chiefly on his own account, as I wiſh him to eſtabliſh a character for conſiſtency and honour. But I truſt that ſucceſs in our meaſure does not depend upon the precarious virtue of miniſters, parliaments, or kings; but, upon that general approbation, with which a meaſure that aims at the abolition of faction, and the promotion of peace and good order, will ſooner or later be received by a generous, ſpirited, and enlightened people."

With reſpect to Dr. Jebb's faith in miniſters, he conſidered their attachment to a parliamentary reform, as the only teſt of their friendly diſpoſition towards the liberties of the people. He greatly lamented, that when the rage for addreſſing the king, on the diſſolution of the parliament, in 1783, prevailed, ſome perſons had obſtructed the admiſſion of his favourite cauſe, along with their congratulations, which the circumſtances of that ſeaſon afforded ſo favourable an opportunity to mention with conſiderable advantage. Obſerving, in a letter to a friend, dated Auguſt the 16th, 1784, " that they who

who do not make our cauſe the firſt political object, are not worthy of being reported its friends."

The effect of a reform in the repreſentation, he juſtly conceived, would appear in every political meaſure, by affording the utmoſt perfection of political wiſdom, integrity, and confidence. Its influence upon an union with Ireland, he obſerved, in a letter to Mr. Joy, of Belfaſt, dated November the 28th, 1784. "With reſpect to your connection with this country," ſays he, "no man is more ſatisfied of the neceſſity of a federal union than myſelf, but I have long imagined that every attempt to ſettle ſuch connection, upon an equitable permanent baſis, will be impracticable, until parliaments are elected, which ſhall fairly repreſent the real intereſts of each country, which ſhall promote the ſubſtantial intereſt of both, and, at the ſame time, prevent the poſſibility of future diſcord."

Dr. Jebb had every attention paid to him from the friends of the common cauſe. He had been the delegate from the committee of Huntingdonſhire, the confidential friend of

of a reſpectable committee of correſpondence appointed by the delegates of forty-five volunteer corps in Ireland; and was afterwards elected a member of the committee of the county of Caernarvon. Upon this laſt occaſion, I am favoured with his letter to Mr. Griffith, which, as it is not confined to the ſingle acknowledgment of the compliment intended by his election into that body, but enters into the principles and object of his conduct, deſerves particular notice.

" DEAR SIR,

" I HAVE to requeſt that you will communicate to the committee of the county of Caernarvon, my beſt acknowledgments for the honour they have conferred upon me by electing me into their ſociety.

" I recollect, with ſatisfaction, that the county of Caernarvon, at an early period, aſſerted the neceſſity of reforming the repreſentation of this country; that its freeholders have perſevered, with unabated energy, in the purſuit of that great object; and that, upon a late occaſion, they afforded a noble example of conſiſtency and ſpirit, by declaring

ing their ſentiments upon this ſubject, at the foot of the throne.

" My feelings with reſpect to this great meaſure, rendered every hour more neceſſary, are, I truſt, in uniſon with thoſe of the gentlemen I have now the honour, through your means, to addreſs. It ſhall ever be my pleaſure, and my pride, to convince them, that I regard their approbation as an additional incentive to the perſeverance in that line of conduct which has recommended me to their favour.

" The evils which afflict all ranks and orders in this country, and now threaten to overwhelm it, are of ſuch a nature, that nothing under providence, but the united ſtrength and concentrated wiſdom of its beſt and ableſt men can reſcue it from deſtruction.

" In a free and conſtitutional parliament alone it is reaſonable to expect that wiſdom. It hath not hitherto been found either in miniſters or kings. And the ſtrength which reſts upon any other baſis will appear to be weakneſs in the day of trial.

" Recent

" Recent events ſhew the neceſſity of an exertion of the inquiſitorial power of the people; that power, which, by their real repreſentatives, they have always exerciſed in times of difficulty and danger with effect.

" The doctrine lately advanced by high judicial authority, reſpecting the trial by jury, and law of libels, is juſtly alarming.

" The freedom of the preſs hath been invaded,* and the right of the people to aſſemble for the purpoſe of conſidering their grievances, and of deliberating upon the mode

* Our author once obſerved, when ſpeaking of the bill which paſſed the parliament of Ireland to reſtrain the liberty of the preſs,—" If there really exiſts that bad ſpirit in the country, which is held forth by the partizans of the bill, is it probable that ſuch ſpirit will be ſubdued or ſoftened by the propoſed reſtraint? I have always conceived that the freedom of the preſs affords the grand ſecurity againſt that deteſtable practice of aſſaſſination, which ſo much diſgraces thoſe countries where this bleſſing is unknown. A man conceives reſentment; the preſs affords an opportunity of venting his paſſion; the preſent feeling is gratified; the reſentment is no more. But, if he is reſtrained from the opportunity of pouring forth his plaint into the breaſts of his fellow-citizens, the paſſion conceives freſh fury from confinement, and dark reſentment affects its purpoſe by a more fatal and ſurer proceſs."

mode of peaceably redreſſing them, has been queſtioned in a neighbouring kingdom.

" If the liberties of Ireland be extinguiſhed, the boaſted liberties of England may not long ſurvive.

" In theſe circumſtances, I am free to declare my opinion of the neceſſity of a general aſſociation for reſtoring the conſtitution.

" But to you it is unneceſſary to expatiate. Permit me once more to expreſs my ſenſe of obligation to the reſpectable committee and yourſelf, and to aſſure you of the eſteem with which I am

Your ſincere friend and obedient ſervant,

JOHN JEBB.

Parliament-ſtreet,
Nov. 19, 1784.

While the politics of Ireland more particularly engaged the attention of this country, as exhibited in the reſolutions of their volunteer corps and general meetings of delegates, as alſo in the miniſterial operations of a contrary tendency, it was natural to ſuppoſe the meaſures purſued in that kingdom,

dom, would be adopted in this. Dr. Jebb uſed to obſerve on that occaſion, that as men looked ſometimes to the weſt for evidence of the ſun having riſen, viz. when high hills in that quarter catch the firſt rays of light, ſo he looked to Ireland for the miniſter's purpoſes. He had obſerved ſo many and repeated defections in public characters, that he placed no further confidence in any thing, but deeds. He generally ſuſpected the favourable iſſue of general propoſals, and was careful to mark, very exactly, every weighed expreſſion in which ſuch propoſals were made. This he did, with every allowance that candour could ſuggeſt, but not without the moſt pungent concern at obſerving how frequently the integrity and independence of the man, were loſt in the official character; he ſuffered under the very mortifying reflection that the very appointment which gave ſcope to the effecting the moſt ſignal ſervices to our country, and of raiſing the moſt honourable fame to its miniſters, was very generally made the medium through which they ſtruck at the vitals of liberty, and ſealed their

their own ſhame; oftentimes leaving themſelves no other than the thin, ſpare covering of that mantle, which ſhelters them in "the hoſpital for incurables."

Theſe obſervations will be juſtified by an extract from a letter to a friend, when Mr. Pitt's engagement to Mr. Wyvill gave the public ſome hope of a reform in the repreſentation.* "I am informed," ſays he, "by Mr. Wyvill, that, upon the reiterated aſſurances of the zeal of Mr. Pitt for a parliamentary reform, he has written into Yorkſhire to ſound the friends there reſpecting a meeting. I have the greateſt opinion of Mr. Wyvill's integrity and zeal, but as I am not ſo clear, with reſpect to the

* The engagement referred to was expreſſed in the following terms: "Mr. Wyvill has been authoriſed by Mr. Pitt to aſſert, that he will bring on the queſtion of parliamentary reformation as early in the next ſeſſion as poſſible; that he will ſupport his propoſitions to the utmoſt of his ſtrength, and exert his whole power and credit, as a man and as a miniſter, honeſtly and boldly to carry ſuch a meliorated ſyſtem of repreſentation, as may place the conſtitution on a footing of permanent ſecurity."

the extent of Mr. Pitt's idea, and am far from being clear that the repeal of the ſeptennial bill is to form a part of his plan, (without which we obtain nothing) I am far from being ſanguine with reſpect to the event. I could not, however, avoid giving ſo true a friend to the cauſe as you are this information; adviſing nothing but to look out, and to keep a good watch, and to be upon your guard not to adopt haſtily any plan of reform, in which the aforeſaid repeal is not contained. For what avails it, if members are ever ſo well returned, if they ſit for ſeven years? The majority could never ſtand the powers of corruption, that would be exerciſed upon them. On the other hand, I ſee that a repeal of the ſeptennial act, without ſome reform in the repreſentation, either concomitant or ſubſequent, ſo as to take place before the next general election, would be but of little avail.* For theſe

* "It would be right," ſays he, on another occaſion, "to ſay of annual elections, not that the people have a right to them, for they have a right to any thing; but that annual elections are the beſt means of having the voice

theſe reaſons, let us be careful that both points are demanded." And he afterwards obſerves to the ſame friend: "The men who really mean to ſerve us, will receive their due ſhare of honour, when the deed is done; before that moment, praiſe and confidence will be, in my humble judgment, both miſplaced."

So again, in writing to another friend, on the ſame occaſion, he ſays, "it is a good thing when miniſters of ſtate thus come forwards; but it will behove the people and the people's friends to ſpeak explicitly, and not, on any account, to manifeſt a predilection in favour of party. The cauſe being infinitely too important to be abuſed to party purpoſes. Having no communication myſelf with miniſters of ſtate, nor, indeed, deſiring any, having, I think, reaſon to fear their intentions when I look to what has been done and is doing in Ireland."

voice of the people heard, and of controling the repreſentative, and of having the greateſt number poſſible of voters, come of age to vote, and, therefore, are the right of the people. Seſſional parliaments may be objected to, as the ſeſſion might be prolonged to ſeven years."

The diſcuſſion of the rights of juries, in the caſe of the dean of St. Aſaph, greatly engaged Dr. Jebb's thoughts. "The foxites," ſays he, in a letter to a friend, "are much for a declaratory law reſpecting juries. I have ſome apprehenſions of ſuch a meaſure. I would rather wiſh an impeachment, or an exhortation from the people's repreſentatives to the people, to uſe the power, lord Mansfield allows, on all occaſions; or, what ſtrikes me more, to repeal the concluding part of Weſtm. ii. c. 30. in ſuch a manner, that in all criminal caſes, the jury be obliged, not barely permitted, to find a general verdict; and that they ſhould never be permitted to find the truth of indifferent facts, and leave the legal complexion of thoſe facts to the juſtices; for by ſuch conduct they, in fact, deſert their charge, and deliver up their fellow-citizen, who has put himſelf upon their judgment for good and evil, to the profeſſional prejudices of men, who, not being recently ſworn to the ſpecific caſe, cannot have their feelings ſo much alive, as men whoſe oaths are taken for the ſingle purpoſe of trying whether the culprit

culprit hath been guilty of an infraction of the laws of his country. Beſides, the jury thus ſworn ſhould aſk the culprit's leave to divide the law and fact. I have often thought the above permiſſion clauſe, in Weſtm. ii. c. 30. a fatal one; it opened the door to thoſe incroachments of the juſtices, which have now inveſted them with all power, and reduced the people to almoſt brutal ignorance of what it moſt concerns them to know."

And in a ſubſequent letter to the ſame gentleman, he ſays, " it is time I ſhould thank you for the peruſal of the admirable tract on libels. Every thing I ſee, points out, in my idea, the neceſſity of a penal code, wherein crimes ſhould be defined with preciſion, and ſhort forms of indictment, like original writs, ſhould be eſtabliſhed; and juries be under an obligation to find the truth or falſhood of the general iſſue. I am alſo inclined to think, that a libel ſhould not be conſidered as a criminal, but as a civil injury only; and damages, the only remedy. Crimes of like nature againſt the

ſtate, ſuch as attempts to diſturb the public peace, by ſeditious words, writings, or acts, might come under other offences."

Mr. Wyvill expreſſing an earneſt deſire that Mr. Pitt's bill for a reform might meet with the approbation of the ſociety for conſtitutional information, and, if poſſible, be made the center of union among the friends of a reform; a motion to that effect was made in the ſociety by a friend of Mr. Wyvill's, who was diſpoſed to adopt that idea. Dr. Jebb readily aſſented to the publication and circulation of Mr. Pitt's plan, but warmly proteſted againſt any declared vote of preference. On this occaſion he was told by ſome, that "he ſhewed himſelf an enemy to the cauſe." "I am cenſured," ſays he to a friend, "as meaning to overthrow a queſtion, in ſupport of which I have ſacrificed my fortune, health, and peace of mind, ſo far as peace of mind depends on external circumſtances; but I will not ſwerve from principle, let them ſay what they pleaſe."

Dr.

Dr. Jebb alſo wrote to Mr. Wyvill, about the ſame time, to decline attending a meeting at the Thatched-houſe tavern on the 7th of May, which was called together, with the view of uniting the general friends of reform, upon the principles of Mr. Pitt's bill. This letter ſoon afterwards appeared in the public prints, and is preſerved in theſe volumes, as containing the doctor's ſentiments upon the policy of that propoſal, and as ſhewing his friendly diſpoſition towards thoſe who were divided from him in opinion, as well as his inflexible adherence to his own convictions, independent of his perſonal attachments to ſeveral very highly reſpected characters.*

In the autumn this year, Dr. Jebb went to Cheltenham, but returned from thence, with as little advantage to his health as he had the preceding year viſited Buxton. While at Cheltenham, and, for ſeveral weeks afterwards, during his confinement at home he ſtudied the ſaxon language, the anglo-ſaxon laws, engliſh hiſtory and antiquities, with

* See vol. iii. p. 377.

a view to examine into our criminal code, and particular points of liberty. The vigour of his mind was ſtill equal to the furniſhing himſelf with this freſh ſtore of knowledge; he foreſaw the advantage of ſuch an acquiſition in the inveſtigation of the legal rights of engliſhmen, and had deſigned to have employed it in the ſupport of ſome great conſtitutional queſtions, which he conſidered as eſſential to the freedom of his country.*

But

* Dr. Jebb had much conſidered the ſtate of the criminal law of this country, and was convinced of the great neceſſity of a reviſion of the whole penal code. At his inſtance, Mr. Lofft publiſhed his catalogue of penal ſtatutes. Dr. Jebb frequently obſerved not only the readineſs, but the careleſſneſs with which ſuch laws were frequently paſſed, and of which ſir William Meredith once very ſeaſonably and properly appriſed the houſe. Beſides which, the ſame gentleman pleaded with great force of argument, in a committee of the houſe of commons on the 13th of May 1777, againſt the increaſe of penal laws.

In 1785 there were publiſhed "Thoughts on executive juſtice." A tract, which, though not very generally approved, was more commended than was conſiſtent with the natural diſcernment and humanity of engliſhmen. Such approbation, Dr. Jebb conſidered as the reproach of our wiſdom and virtue.

But

But, as the year began to dawn, it was very obſervable to many of his friends that, according to every appearance, and without ſome very great and ſingular effort of nature, his increaſed debility, would defeat every exertion of the moſt judicious medical aſſiſtance, and terminate the remaining ſparks of human life.

In this enfeebled ſtate, his mind was active. His "Thoughts on priſons," were printed, and circulated in the county of Suffolk in 1785, by his much valued friend Mr. Lofft; and there is ſufficient reaſon for concluding that this little tract had effect on the deliberations of the juſtices at Ipſwich, and

But theſe "Thoughts," whatever impreſſion they might make in their day, on the minds of thoſe who think there is no ſecurity to be had for themſelves, but by the deſtruction of half their ſpecies, or when they are themſelves defended by a perpetual guard and a bayonet, received their final overthrow in a demonſtration of their evil tendency in ſome very maſterly "Obſervations," publiſhed ſo lately as 1786, and ſaid to have been written by a learned and very ingenious gentleman of one of our law ſocieties; and to them is added "A letter containing remarks on the ſame work," in which it is eaſy to diſcover the ſentiments and the ſtyle of the celebrated Dr. Franklin.

and other articles relative to the penal law." His "Biographical ſketch," which alſo accompanied

that both the ſtep itſelf, and this account of my motives for taking it, will be treated with candour.

"As a chriſtian thoroughly ſatisfied with the evidence, and deeply ſolicitous about the ſucceſs of whatever had a tendency to promote the cauſe of chriſtianity, I thought myſelf called upon to ſtudy the controverſy about ſubſcriptions. The following is an account of the effect that ſtudy has had upon my mind, which I offer as a vindication of my own conduct only, and hope it will be accepted as ſuch.

"I have no objection to ſubſcriptions in general to articles of faith, which, notwithſtanding what has been urged againſt them by Burnet, the maſterly author of the Confeſſional, and others, ſeem to me both lawful and expedient; all the arguments that have been brought againſt them tending only to prove that their uſe has been leſs hitherto than it might have been, owing to the narrow principles on which they have been framed; conſiderations which, in my opinion, do not outweigh the objections ſtated by Dr. Balguy to having none at all.

"But ſatisfied as I ſhould be, for myſelf, with a ſubſcription of ſome ſort, and probably not a very general one neither, I cannot comply with that required of me to the preſent articles and liturgy, for the following reaſons.

"Firſt, after beſtowing all the pains which I am able to give in informing myſelf of what is the true ſcripture doctrine of the trinity, the only concluſion I have been

companied it, I am happy to ſubjoin to theſe memoirs; and I ſhould be wanting in juſtice to

been able to arrive at is, that I ſee no ſufficient proof of the athanaſian, and rather incline to the arian hypotheſis.

" Secondly, I am clear, that the very dangerous doctrine that unbaptized children are ſubject to the penalties of ſin, is aſſerted in the ninth article, and ſtill more ſtrongly in the ſervice for the public baptiſm of infants; and that it is not taught in the bible.

" Thirdly, I cannot help thinking, notwithſtanding what has been written by Dr. Tucker, and others, upon the ſubject, that the ſeventeenth article does teach abſolute predeſtination; a doctrine likewiſe not found in the bible, and of a ſtill more deſtructive tendency than that of original ſin. Theſe are my principal objections; I have others to many parts of the ſervice, but do not mention them, partly becauſe they are to things generally complained of, and which will probably be removed whenever a reviſion takes place; and, partly, becauſe I do not know how far, had they been the only ones, they would have led me to think of a ſeparation.

" This ſeparation I do now think myſelf authorized to; becauſe, believing the doctrines themſelves to be erroneous, I am not ſatisfied with any reaſons that I have ſeen given for continuing to ſubſcribe them under ſuch a perſuaſion. I cannot be thoroughly ſatisfied, that either the words in which it is drawn, or the king's declaration, juſtify me, who think with Arminius on the ſubject, in ſubſcribing the ſeventeenth article; the

more

to Mr. Lofft not to mention that I received from him in the handſomeſt manner, the liberty

more, as it is a ſubject which, in my opinion, is to be diſputed upon, and the obvious ſenſe of the article preached againſt, whenever opportunity offers. If the plea made for ſubſcribing this one could avail me, I have no ſuch plea for ſubſcribing the articles relative to the trinity, or continuing to read the parts of the liturgy relative either to them or the doctrine of original ſin. Theſe were not ſubjects of diſpute at the time the articles were drawn, and of courſe no ſalvo was made for them, except the general one of the ſixth article. But ſurely Dr. Waterland very fully confuted Dr. Clarke's ideas on this ſubject, in his Caſe of arian ſubſcriptions; and if he had not, the author of the Confeſſional has unanſwerably proved, that if the ſixth article had been deſigned to juſtify thoſe who, willingly binding themſelves to ſupport the opinions of the majority, propagate opinions different from theirs, it might have juſtified the roman catholics, it might have juſtified the firſt ſeditious and mad diſgracers of proteſtantiſm, whereas againſt both theſe the articles are well known to have been made. Neither Dr. Powell's plea in favour of firſt ſubſcriptions, nor Mr. Hey's Conſiderations on obſolete ordinances, can be of ſervice to me, who, at this time of life, am not at liberty to ſubſcribe upon authority, and whoſe objections both to articles and liturgy are too extenſive to find a ſolution in the doctrine of obſolete ordinances.

" Finally, I can neither ſubmit to acquieſce in ſilence, after having made my objections known, nor take upon me to alter the ſervice of the church as long as I continue

liberty of incorporating into the preſent work, this laſt legacy of our friend.

Dr.

tinue to profeſs myſelf a miniſter of it. The latter, beſides its being of dangerous example, I rather think my voluntary promiſe to uſe the eſtabliſhed liturgy precludes me from. With the former, I could only have been ſatisfied upon the ſuppoſition that the things complained of were indifferent, or, as they have been thought to be by many good men, of little importance; but as I ſhould in that caſe have thought it my duty to have waited for a change by public authority, without expreſſing any diſapprobation public or private, ſo being of a very different opinion, that is, believing firmly that ſome of the obnoxious doctrines ſtrike at the root of all religion, natural as well as revealed, and that nothing is of little importance which the deiſts and methodiſts can make ſo formidable uſe of as they are known to do of the ſubſcriptions of thoſe amongſt us who ſubſcribe what they profeſs not to believe; under theſe circumſtances I have nothing left me but the part on which I have determined, and that is,

"To withdraw myſelf from miniſtering in the church of England, either till our forms ſhall have undergone ſuch a reviſion and alteration as I think they ſtand in need of, or till time and farther ſtudy ſhall have prevailed upon me to view them in a different light from what I can do at preſent.

"This I, therefore, thus publicly declare that I do, with becoming humility, with the utmoſt diffidence and regret for differing from ſuch numbers of wiſe and good men, and with the reſolution to perſiſt in ſuch ſtudies as may

Dr. Jebb was able to preſcribe without any loſs of judgment, during his own laſt illneſs, to ſuch indiſpoſitions of his friends as would admit of their attendance at his own houſe. Even when the month of January was conſiderably advanced, one who is very near and dear to myſelf, benefitted moſt eſſentially by his medical directions; and, enfeebled as he was, he preſcribed, not merely with the ſkill of the phyſician, but with all the ardour and affection of the friend. The ſcene made a deep impreſſion upon me, and

may beſt ſerve the general cauſe of religion, at the ſame time that they bid faireſt for affording my own mind the conviction none can more ardently wiſh me than myſelf.

"I will only add, that I do not mean to preclude myſelf from officiating in any other proteſtant congregation; on the contrary, ſhould I ſee reaſon to believe that there is any number of pious people diſpoſed to attend a place of public worſhip, where a liturgy, not materially different from Dr. Clarke's, ſhall be uſed, I will take the firſt opportunity which preſents itſelf of opening a place of public worſhip with ſuch a liturgy. In this I ſhall do no more than follow that ſtrong inclination which firſt led me to adopt, and will ever incline me to return to, the moſt pleaſing, the moſt honourable, the moſt uſeful of all occupations."

HENRY MATY.

and I do not wiſh that time ſhould obliterate it.

In February he moved to Egham for a fortnight or three weeks, but without any other apparent proſpect than a ſpeedy diſſolution. And yet, in this late period, his mind was ſenſibly delighted with the openings of nature, and he expreſſed himſelf to that effect in a letter to his intimate and much valued friend, Mr. Brand Hollis; "The ſight of nature," ſays he, "in her firſt exertions, is itſelf enough to make a man better. I think I feel its force."

He ſurvived his return to his houſe in Parliament-ſtreet about a week, and on the evening of thurſday, March the 2d, 1786, about eight o'clock, he breathed his laſt, having only a few weeks before entered on the 51ſt year of his age.

His remains were buried in Bunhill-fields burying-ground, on thurſday, March 9th, attended by many of his friends to the place of interment. The ſcene was awful, as there ſeemed not an heart inſenſible of the loſs ſuſtained in the death of ſo excellent a man.

To draw out his character at length, would be again to recite his life and labours, or to obtrude the partial judgment of a friend, when the reader is made fully competent to form his own. The reputation of Dr. Jebb reſts on the moſt ſolid and laſting baſis, while it is left to reſt upon his own unſullied, amiable, and uſeful life.

Examine his conduct, and the nearer you view it, the more diſtinctly will you obſerve his never ceaſing purſuit of knowledge and truth; and his never once departing from his own well formed principles and convictions. And in all his differences with others, you cannot fail to mark his candour in ſpeaking of the perſons and motives of his adverſaries, however ſeverely he reprobated their opinions and conduct.

In every point of view, he appears to advantage, and is deſerving of much praiſe. In his own acquirements he united the various merits which have been aſcribed to men of the moſt diſtinguiſhed eminence. As a divine, he truly deſerved the character which was given by Eraſmus of William Latimer, "vere theologus, integritate vitæ conſpicuus." As a phyſician, we may, with great truth,

truth, apply to him, what Caſaubon ſaid of Galen, " criticorum, non minus quam medicorum principem." As a patriot, we may mark him in the character of Sidney, " ſanctus amor patriæ dat animum."

In fine, " fuit ille vir, patres conſcripti, ſicut ſcitis, cum foris clarus, tum domi admirandus; neque rebus externis magis laudandus, quam inſtitutis domeſticis,"

Note, omitted p. 95, l. 1, of the Memoirs.

THE abolition of the ſlave trade in America, was a meaſure ſo juſt and wiſe in itſelf, that it did not fail greatly to intereſt the heart of Dr. Jebb, on many occaſions. That ſome progreſs has been made in this good work, the following documents will ſhew.

The general aſſembly of Virginia, in October 1786, paſſed a bill which enacted, "that from and after the paſſing thereof, no ſlave or ſlaves ſhould be imported into that ſtate, or, if imported, be ſold or bought by any perſon whatſoever, on penalty of forfeiting one thouſand pounds for every ſlave ſo imported, and five hundred pounds for every ſlave ſo ſold or bought: and likewiſe enacting, that every ſlave imported contrary to the intent of the act, ſhould, upon ſuch importation, become free."

In New York there is a ſociety for the manumiſſion of ſlaves, and the protection of ſuch of them as have been, or may be, liberated. At a meeting of the ſociety, held in New York, November the 9th, 1787, it was reſolved;

"That a gold medal be given for the beſt oration at the next annual commencement of the college in New York, expreſſing in the beſt manner the injuſtice and cruelty of the ſlave trade, and the oppreſſion and ill policy of holding negroes in ſlavery."

APPENDIX TO MEMOIRS.

I. A CHARACTER OF DR. JEBB.

II. LETTER TO THOMAS BRAND HOLLIS, ESQ.

III. MR. LOFFT'S BIOGRAPHICAL SKETCH OF DR. JEBB.

I.

THE following character appeared in ſeveral of the public prints ſoon after the death of Dr. Jebb; it is now reprinted, with the conſent of the writer, as the tribute of juſtice, friendſhip, and affection.

MARCH the 9th, 1786, were depoſited in Bunhill-fields, in unconſecrated ground, the remains of Dr. John Jebb, attended by a numerous body of ſelect friends, whom neither party, intereſt, or difference of opinion could prevent paying the laſt ſad office to their virtuous friend and hero. Two biſhops, who could not be preſent, ſent their coaches, thereby doing honour to humanity.

An uncommon inſtance of a funeral attended ſolely from principles of eſteem, veneration, and all the noble affections which could influence the human mind. But he was the friend of mankind, and the ſtrenuous

aſſertor of the civil and religious rights of all the inhabitants of this globe.

The reform he attempted at Cambridge, in the education of youth, by public examinations, will deliver down his name to poſterity, while the defeat entails diſgrace on the oppoſers.

His Theological lectures on the greek Teſtament, replete with learning, knowledge and piety, would have been crouded with pupils, but power and orthodox zeal prohibited attendance. Reduced to a ſolitary pupil, the means of inſtruction and living were equally cut off.

He found it neceſſary, to recover his ſerenity of mind, to reſign his preferments, the rectory of Homersfield, and vicarage of Flixton in Suffolk, after the ſevereſt ſtudies and reflections, and from the deep impreſſion of acting a lie in the preſence of the God of truth.

In the practice of phyſic, ſkilful, humane and ſucceſsful; had his health permitted him to have purſued that profeſſion, he would have been eminently diſtinguiſhed.

Another peculiar characteriſtic of this great

great man, and which regulated his conduct, was, that after unremitted thoughts and inquiries, he never, from intereſt, paſſion, or prejudice, deviated from what he eſteemed the right line of rectitude; well knowing, with Cicero, that oftentimes, one deviation leads the mind ſo far aſtray, as never to be able to recover again the ſtrait road.

He was always ſuſpicious of power, from obſerving the general abuſe of it; he dreaded kings, from conſidering their education and the perſons who frequent courts, where truth cannot enter.

He died a martyr to his zeal and activity, in promoting knowledge, piety and virtue; for his public energies ruined his conſtitution, and brought on a gradual decay. But he, equally diſregarding the frowns or approbations of courts, the dread of poverty, or deſerted old age, went on his way, rejoicing in the approbation of his own conſcience, and hoping to meet hereafter in the approving ſmiles of heaven, a reward for all his labours.

His excellent conſort, whoſe maſculine mind underſtood and was in uniſon with all his

his principles, is pre-eminently diſtinguiſhed by her loſs; ſhe has the remembrance of his talents and virtues to conſole her, which none can enjoy, but thoſe who, like her, poſſeſs his ſpirit.

Cui pudor et juſtitiæ ſoror,
Incorrupta fides nudaque veritas,
Quando ullum invenient parem ?
Obiit. Mar : 2, 1786.

II.

The following letter is ſo ſtrong and animated, and worthy of antiquity, that I am happy in being allowed, through the friendſhip and communication of the juſtly eſteemed, and truly reſpectable character to whom it was addreſſed, to preſent it to any reader.

Sunday March 12, 1786.

DEAR SIR,

I SINCERELY condole with you on the loſs of our moſt excellent friend, who, after a life devoted to religion, and virtue, and inceſſant

inceſſant attention to the deareſt intereſts of mankind, has departed to that bleſſed ſociety, of whom the world was not worthy. While genius, benevolence, and public ſpirit, are regarded, his name will be ever reverenced, and his memory ſacred.

Poor Mrs. Jebb! I dread to inquire concerning her; her loſs is beyond the conception of common minds. 'Tis not merely of a huſband, a partner in a common intereſt; but her guardian and protector, her guide, philoſopher and friend. For the diruption of ſuch an intimate union, what adequate name can be found?

When I review, in idea, this wonderful man, with whoſe character I have been acquainted theſe nineteen years, and whoſe conduct I am able to trace through ſuch trying ſcenes, I ſcarcely know whether to regret that ever I was acquainted with him, or to rejoice at my knowledge of ſo perfect a pattern. Alas, ſir, upon what a weak and unſtable foundation do we frequently erect the moſt virtuous reſolutions of our lives?

How often have I, when returning from the feaſt of reaſon, which all who had the

happineſs

happineſs of Jebb's acquaintance could enjoy, anticipated the pleaſure I ſhould have in it, at ſome future period? I flattered myſelf that the day would at length arrive, when, freed from the fetters with which I have been hitherto encumbered, I might join that illuſtrious band whoſe ſtruggles I have envied, and whoſe company would give animation and ſecurity to virtue: but a principal ſupport and ornament of it, is now no more; and where ſhall we find a ſubſtitute of equal worth? Let us do what is ſtill in our power; remember what we have had: let us treaſure up his maxims and principles, reflect on his conduct, and let his example animate us on the day of trial. Let us ever preſerve in our minds that image of our friend, which he would have moſt wiſhed us to retain, the image of his mind and virtues. Above all things, dear ſir, do not let his diſappointment diſcourage you, in the purſuit of thoſe ends which he ever had ſo warmly at heart. Remember his and Milton's favourite adage; "No effort can be loſt." It was the guide of his practice, is replete with good ſenſe and philoſophy, and

and has ever had the ſanction of obſervation and experience. Even he was not wholly diſappointed: he lived to ſee tyranny defeated, and the ſeeds of freedom planted in another world: he lived to ſee the principles of liberty propagated far and wide, and that knowledge, with which his own mind was peculiarly illuminated, diffuſed to an extent for which we could ſcarcely have hoped. Let our regard for his happineſs, repreſs our ſorrow for his loſs. Happineſs in the preſent world, he could never have met with; it was not intended by its maker as the manſion of perfection, and nothing that fell ſhort of perfection, would have ſatisfied our honoured friend.

Shall I hazard an opinion which darts acroſs my mind at this moment? Though virtue, in its general tendency conducts to happineſs, that happineſs, I doubt, is enjoyed in the preſent world, only by the middle, or the ſecond ranks of the virtuous. That clear and comprehenſive knowledge, which the firſt of our ſpecies poſſeſs, together with their exquiſite ſenſibility to every thing moral, muſt be frequently diſquieted; too much

ſo,

ſo, in a ſtate of trial, to admit of a very exalted degree of happineſs. Such characters, when ripe for heaven, are plucked by the hand of the almighty, though in mercy to mankind they may ſometimes be continued upon earth. It is neceſſary we ſhould now and then have ſome perfect patterns, leſt we ſhould begin to doubt the poſſibility of virtue.

Farewel, my dear ſir, do not let this affliction overwhelm you: the loſs we have ſuffered requires a double exertion. Remember, Jebb could not have lived or died with more honour; that death ſets the ſeal upon every exalted character; and that what ever may become us in the preſent world, we have nothing to wiſh for in the next, except that his fate may be ours. I remain, dear ſir, as ever,

your's moſt ſincerely,

Thomas Brand Hollis, Eſq.

III.

BIOGRAPHICAL SKETCH.

BY CAPEL LOFFT, ESQ.

On thurſday, March the 2d, died, at his houſe in Parliament-ſtreet, John Jebb, M.D. F.R.S. one of the earlieſt members of the ſociety for conſtitutional information; formerly fellow of Peter-houſe, Cambridge.

Struck with the ſtate of academical diſcipline, he propoſed the liberal and great deſign of public examination, impartially to include every order of ſtudents in the ſeveral colleges, and of adequate encouragement to every kind of proficiency. To him, as an individual, no change in the ſyſtem was neceſſary for the acquirement of fame: for, while excellence of any kind ſhould be diſtinguiſhed, his would have a ſhare, ampler than he was ever diſpoſed to claim, in the eſtimation of the beſt judges. He was reſpected

ſpected as a mathematician; ſtill more as a philoſopher; and publiſhed, with the aſſiſtance of two gentlemen, Meſſrs. Thorpe and Wollaſton, for the uſe of thoſe who were deſirous to proceed in that line, a much-eſteemed ſelection of the "Principia" of Newton; that grand reſult of ſublime geometry, applied to the elements of phyſics! In his claſſical taſte he was diſtinguiſhed: his critical learning and abilities were acknowledged even by thoſe who would have wiſhed to have ſeen them exerciſed in leſs free and generous inveſtigation. As a preacher, ſimplicity, clearneſs, peculiar power of perſuaſion; energy; the advantages of voice and manner; judgment, candour, ſincerity, ſenſibility, rendered him worthy to have been heard by an attic audience; worthy to inform, to animate, to poſſeſs with the love of truth and goodneſs, the reaſon and the hearts of a congregation profeſſing chriſtianity.

His "Diſcourſe on benevolence" will be now particularly recollected by many. It has been re-printed about two years paſt, by the deſire of thoſe who felt the principles

it

it explains, and the conduct it affectionately recommends to be the baſe of private contentment and of ſocial good. It will probably be again re-printed; ſince thoſe labours are finiſhed, to which he was impelled by the beſt and moſt expanſive affections.

But neither preſent honour, preferment, nor all the inviting hopes the world could offer, were of power to retain him in the church eſtabliſhment. When his reſearches had ſettled a conviction, that he owed a ſacrifice to the cauſe of truth, whatever it might be, he had purity of mind voluntarily to encounter, and conſtancy to ſupport. High, indeed, he ſtood amongſt the noble aſſerters of religious liberty: and he was farther deſtined to be the ſtrenuous, the enlightened defender of civil freedom on its moſt ſolid and comprehenſive foundations.

In this field of exertion, this iſland, Ireland, India, America, and wherever elſe the rights of mankind ſeemed capable of being aided againſt fraud or force, were to him the objects of an univerſal patriotiſm. The trial by juries, in ſubſtance as well as form;

ſhort parliaments; equalized repreſentation; unreſtricted exerciſe of the right of ſuffrage; theſe were the ſecurities, the conſtitutional claims of engliſhmen, his efforts ſtrove to eſtabliſh. Far from carving and compromiſing how much of their liberties ſhould be indulged them, as a favour, he thought full and fair information was to be laid before them; and themſelves to judge and to act upon it. The mode of expreſſing and of giving effect to their ſentiments, which he ſuggeſted, may be ſeen in his "Letter to the chairman of the Huntingdonſhire committee;" and in ſubſequent tracts. It was direct, open, peaceful, orderly: and whenever it ſhall be adopted in the ſeveral counties, an effectual and generally-approved reform will be the fruit; nor can I imagine any other method of uniting the public energy, on clear, conſiſtent, adequate principles, will be found. And the reſtitution of our own liberties, with improved ſecurity, he wiſhed might be preluſive to the eſtabliſhment of true political freedom in every part of the globe. His benevolent zeal, his eloquence, his unwearied ſpirit, were exerted in toils

like

like theſe. No confidence in any party, no admiration of any man's abilities, no opinion even of his virtues, no habits of attachment in politics, no influence of perſonal friendſhip, (and of friends he was the tendereſt and the warmeſt) could win his acquieſcence to any act of injuſtice, any deflection from the great and indiſpenſable rules of conduct, whatever were the plea. "In life and death the ſame;" reſolute wholly to reſign himſelf to truth and the public, he loſt in theſe all inferior conſiderations: incorruptible alike by hope or fear, by the love of praiſe, or the dread of obloquy: for to him all were light in the ſcale againſt any particle of duty.

His application, his ſagacity, knowledge, tenderneſs of attention in his medical profeſſion, might be ſupported by teſtimony that would do honour to any man. Not having been deſigned for it, and having devoted to other duties much the greater part of his life, he entered on the ſtudy and practice of phyſic, with a reſolution of uſing ſuch redoubled and perſevering diligence, regardleſs either of fatigue or hazard to his

health, as ſhould compenſate for the circumſtance of not having been earlier initiated; and nobly did he accompliſh this arduous attempt. But he fell "overpowered by virtuous energies;" riſing into the fulneſs of medical fame, and, what he ever valued moſt, uſefulneſs to others in their ſufferings and dangers.

His anxiety for his patients, and particularly for the pooreſt, was indeſcribable: it was of kindred temper to his patriotic ſolicitude for the welfare of his country.

Thus great, and various, and beneficent, were his talents; thus was he eminent in literature and in ſcience! Of manners unaffected, elegant, engaging, pure. In converſation, the goodneſs and ſweetneſs of his nature tempered that awe moſt men muſt otherwiſe have felt from the vaſtneſs of his abilities, and the ſublimity of his virtue. He was amiable, and even pleaſant, in familiar intercourſe, to a degree of ſerene gaiety: but of the frivolous, in him there was nothing; and from groſs or ill-natured humour he was at the greateſt diſtance: of an heart the moſt benevolent, the firmeſt

ſpirit;

ſpirit; virtue the moſt active, diſintereſted, devoted.

A full and accurate delineation of this amiable, elevated, exemplary character, is not for the powers of the writer of this; who, while endeavouring to do juſtice to his memory, is oppreſſed by the ſenſe of the event of his long-dreaded departure from us; by his friends long and juſtly dreaded, for themſelves and the community. With regard to him, he took pain, ſickneſs, and death, as he took his other trials, with an equal and grateful mind; as the diſpenſation of an unerring and kind providence, for a diſcipline to improvement in goodneſs. But, with other intimate friends, it is for the perſon who offers this faint ſketch to ſorrow in that event: not only as ſeparating (for this life) a friendſhip incapable of any other interruption; but as a loſs to human ſociety. Yet our ſorrow is not without hope; it has a glorious interminable proſpect!

At preſent, only theſe few particulars muſt be added: that he was born, February the 16th, in the year 1736, and married, December the 29th, 1764, to Miſs Torkington,

kington, of Little Stukely, near Huntingdon. Their hearts and underſtanding were formed for each other.

On the 9th of March his remains were followed, by a numerous attendance of friends to his private and public virtues, to the modeſt and decent place of their interment *, in ground not aſſuming to be hallowed by rites of conſecration, and near to the ſpot where Milton breathed his laſt. I then ſaw the illuſtrious appearing with added dignity; every order in the ſtate joining in the ſpontaneous tribute; diſtinctions in religion or in party abſorbed in more enlarged conſiderations; Wales, Ireland, America, ſolemnizing, by the preſence of their ſons, the obſequies of the equal friend to the rights of mankind through every part of the globe; and every eye and boſom giving an open teſtimony on the termination of a life devoted to truth, freedom, and every beſt intereſt of human ſociety. Could thoſe that mourned at a diſtance their adviſer, friend, and benefactor, be enumerated, what an idea would it preſent of deep and general regret!

I will

* In Bunhill-fields.

I will cloſe, with hoping that the occaſion of this ſolemnity will excite a laſting and active contemplation of his virtues; and call us from our unavailing, though natural and juſt regret, to the admiration and praiſe that muſt accompany his name, while there is patriotiſm or ſenſe of goodneſs upon the earth; and to the idea of that felicity prepared for ſuch faculties, ſo exerted and improved: and, in ſo far as the powers ſeverally allotted to us will extend, our beſt and moſt uſeful tribute to his memory muſt be in the imitation of his conduct. His great rule of action, that "no effort is loſt," will never fail us, while we look to principles regardleſs of preſent diſappointment.

A SHORT ACCOUNT

OF

THEOLOGICAL LECTURES

NOW READING AT CAMBRIDGE.

TO WHICH IS ADDED,

A NEW HARMONY OF THE GOSPELS.

UNUSQUISQUE MAVULT CREDERE, QUAM JUDICARE: VERSATQUE NOS ET PRÆCIPITAT TRADITUS PER MANUS ERROR.

SENECA.

FIRST PUBLISHED MDCCLXX.
NOW REPRINTED FROM A COPY OF THE
SECOND EDITION, MDCCLXXII.
CORRECTED BY THE AUTHOR.

TO THE

UNIVERSITIES

OF

CAMBRIDGE, OXFORD, AND DUBLIN,

THE FOLLOWING PLAN OF

THEOLOGICAL LECTURES,

REPUBLISHED

PRINCIPALLY WITH A VIEW

TO THE

IMPROVEMENT OF YOUTH

IN

CHRISTIAN KNOWLEDGE,

IS

RESPECTFULLY INSCRIBED

BY THEIR OBEDIENT SERVANT,

THE AUTHOR.

" Let no one lightly entertain ſuſpicions of any ſerious propoſal for the advancement of religious knowledge; nor, out of unreaſonable prejudice, endeavour to obſtruct any inquiry, that profeſſes to aim at the further illuſtration of the great ſcheme of the goſpel in general, or the removal of error in any part, in faith, in doctrine, in practice, or in worſhip. An opinion is not therefore falſe, becauſe it contradicts received notions: but, whether true or falſe, let it be ſubmitted to a fair examination; truth muſt in the end be a gainer by it, and appear with the greater evidence. Where freedom of inquiry is maintained and exerciſed under the direction of the ſincere word of God, falſehood may perhaps triumph for a day; but to-morrow truth will certainly prevail, and every ſucceeding day will confirm her ſuperiority.

" The light, that aroſe upon the chriſtian world at the reformation, hath ſtill continued to increaſe, and we truſt will 'ſhine more and more unto the perfect day.' The labours of the learned have from that time, by the bleſſing of God upon the free exerciſe of reaſon and private judgment, been greatly ſucceſsful in promoting religious knowledge; and particularly, in laying open the hidden treaſures of divine wiſdom contained in the holy ſcriptures. Much hath been done in this important work; and much ſtill remains to be done. Thoſe heavenly ſtores are inexhauſtible: every new acquiſition ſtill leads on to further diſcoveries; and the moſt careful ſearch will ſtill leave enough to invite, and to reward, the repeated ſearches of the pious and induſtrious, to the lateſt ages. This is a work, that demands our firſt and moſt earneſt regard; the ſtudies and aſſiſtance, the favour and encouragement, of all. To confirm and illuſtrate theſe holy writings, to evince their truth, to ſhew their conſiſtency, to explain their meaning, to make them more generally known and ſtudied, more eaſily and perfectly underſtood, by all; to remove the difficulties, that diſcourage the honeſt endeavours of the unlearned, and provoke the malicious cavils of the half learned: this is the moſt worthy object, that can engage our attention; the moſt important end, to which our labours in the ſearch of truth can be directed."

Viſitation ſermon preached at Durham, July 27, 1758, by Robert Lowth, D.D. prebendary of Durham, afterwards biſhop of London.

THE

INTRODUCTION.

THE author of theſe papers, ever ſince the firſt inſtitution of his ſcheme, has had frequent occaſion to lament, that his endeavours to call the attention of youth to the ſtudy of the ſcriptures, and his aſſerting of the right of private judgment in the interpretation of them, have been received in a manner very different from what might be expected from men—born to the enjoyment of civil and religious liberty—baptized into the communion of a proteſtant church —and bleſſed with the opportunities of adding to the poſſeſſion of theſe privileges a proper ſenſe of their value, in conſequence of their education, and continued reſidence, at the univerſity of Cambridge.

That confidence, however, with which the uprightneſs of his intention, and the approbation of many worthy and learned perſons had inſpired him, enabled him for a time to perſevere, regardleſs of the clamours of his adverſaries. But, when he was informed, that a charge of the moſt invidious nature was ſolemnly urged, in a manner which was likely to do him great diſſervice; he no longer was able to refrain from attempting a vindication of himſelf from thoſe calumnies, with which the untempered zeal of ſome, otherwiſe well-diſpoſed brethren, had aſperſed his character.

Flattered therefore with the hope of ſoftening the prejudices of ſome worthy men, who had taken exceptions to his plan, and of deriving from the approbation of great names ſuch a degree of countenance and favour, as might enable him to purſue his deſign without injury to himſelf, and with ſome advantage to the public, he was induced to tranſmit, in the ſpring of the year 1770, the following apology and

plan

plan of his lectures, to ſome perſons of eminence in the church.

At preſent he will only obſerve, that his efforts were not attended with the deſired ſucceſs. Accuſations were every where multiplied againſt him; which were too much regarded by thoſe, whom the world looks up to with reſpect: and his endeavours to exculpate himſelf from the various aſperſions, which were thrown upon his character and conduct, were received with evident marks of prejudice, inſtead of that mild indulgence and diſpaſſionate attention, with which the accuſed party ſhould be always heard.

Yet theſe were difficulties and diſcouragements which were early foreſeen, as the too probable conſequences of engaging in a ſcheme, which, if purſued with vigour, might ſuggeſt to younger minds ſuſpicions of a real oppoſition between the precarious doctrines of fallible men, and the abſolutely pure and perfect word of the infallible God. And therefore, had the intolerant ſpirit, which more or leſs prevails in every human eſtabliſhment, ſpent itſelf in thoſe effuſions

of paſſion and unmanly reſentment, to which the author alludes in the preceding paragraph, he would have contented himſelf with oppoſing to the force of private ſlander the ſtrength of private repreſentation and remonſtrance. But ſince ſome leading characters in the univerſity, by an open and abſolute prohibition extending to every ſtudent in 'ſtatu pupillari,' have thought proper to diſcountenance the author's ſcheme of lectures in their reſpective ſocieties; ſince ſome other perſons, more artful, and therefore leſs honourable, in their deportment, have, by infuſing groundleſs fears and apprehenſions, into the minds of youth, ſhewn themſelves to be equally induſtrious in the proſecution of ſuch ſtifling meaſures: his only reſource is the power of appealing to the free and impartial voice of an unprejudiced public. He therefore now ſubmits his vindication and plan, together with the annexed harmony, to their candour and indulgence.*

He

* Since the publication of the firſt edition of this pamphlet, much has been attempted with a view to damp

He truſts, however, that he has nobler ends in view than thoſe, which are frequently the only inducements to ſuch publications. Long experience has convinced him, that the perſonal labours of the ſtudent are of greater efficacy than the oral inſtructions of the tutor. If the method of directing thoſe labours, which is purſued in the following plan of lectures, ſhall in any degree be inſtrumental towards the promoting of a more perfect underſtanding of the ſacred books of ſcripture, the author will eſteem himſelf amply recompenſed for all his trouble.

The harmony, which is ſubjoined, was drawn

damp that riſing ſpirit of free inquiry, which is ſo eſſentially neceſſary to the perfect comprehenſion of the ſacred code. Yet it muſt alſo be acknowledged with heartfelt gratitude, and it will ever be remembered with a ſatisfaction ſufficient to compenſate for the inconveniences incident to ſuch a conteſt, that the author's labours have been honoured with the approbation of men, whoſe piety and learning, whoſe characters and ſtation, whoſe zeal for the intereſts of civil and religious liberty, have rendered them the bleſſing as well as ornament of the age they live in; and will tranſmit their well-deſerved honours with unfading luſtre to the lateſt times.

drawn up by the author for the uſe of his pupils. Although he has availed himſelf of all thoſe aſſiſtances, which his ſituation in the univerſity could afford him, he is ſenſible, that many parts of it may ſeem liable to very great objections; which, though obviated in their places to his pupils, muſt retain their force with other readers; until he has leiſure to endeavour their removal, by a fuller explanation of the whole performance.

An ingenious writer of the preſent age has, in a very maſterly manner, delineated the advantages which the cauſe of chriſtianity hath derived from the writings of its oppoſers.* It would certainly be a more unpleaſing, though perhaps not intirely an uſeleſs labour, to point out the injuries, which it has received from the injudicious defences and repreſentations of its friends.† The

* See 'Diſſertations on ſubjects relating to the genius and the evidences of chriſtianity, by Alexander Gerrard, D.D. profeſſor of divinity in the Mariſchal-college of Aberdeen.'

† It is hoped that ſomething of this kind will appear in the concluding volumes of the 'Inſtitutes of natural and

The violence attendant upon want of unanimity, ſo viſible among the interpreters of certain particular parts of ſcripture, is the darling objection of our adverſaries to the divine authority of the whole. When the partiſans of each opinion are united in maintaining, that a juſt conception of the matter in debate is of the greateſt importance, nay, is abſolutely neceſſary to ſalvation; at the ſame time, that the weight of argument which they produce in ſupport of their contrary expoſitions is ſo equally poized, that the moſt accurate and diſpaſſionate obſerver is unable to determine, to which ſide the balance is diſpoſed to incline: the infidel ſpectator beholds the endleſs, and often unchriſtian, controverſy, with an air of inſolence and triumph, while the

and revealed religion;' a treatiſe, which Dr. Prieſtley encourages us ſhortly to expect.—[This wiſh of our author has ſince been executed by Dr. Prieſtley, for which the reader is referred to his 'Inſtitutes of natural and revealed religion,' 2 vols. 8vo. 2 edit. 1782, but more particularly to his 'Hiſtory of the corruptions of chriſtianity,' 2 vols. 8vo. 1782, and to the controverſy which followed the publication of that valuable work.]

the friend of virtue and religion retires deſponding and diſconſolate from the field of conteſt.

The great Mr. Locke appears to have ſeen this evil in its ſtrongeſt point of view. He attempted its cure, and hath in part ſucceeded. His method of ſtudying the ſcripture by making it its own interpreter, which has now been adopted by a numerous band of followers, opens to us the faireſt proſpect of ſucceeding in our attempts to inveſtigate the real meaning of the ſacred writers; at the ſame time, that his treatiſe upon the 'Reaſonableneſs of chriſtianity' has prevailed with thouſands to believe, that in their acknowledgment of the meſſiahſhip of Jeſus, they hold that fundamental article of faith, which with reaſon claims the high prerogative—the excluſive privilege of being eſſentially neceſſary to our ſalvation.

The reſemblance which the plan of harmonizing the goſpels bears to this ſcheme of Mr. Locke, may with juſtice be eſteemed its greateſt praiſe. Nor is it the leaſt of the many advantages, which may be derived

rived from ſuch a mode of ſtudying the ſcriptures, that it can be adopted, with almoſt equal facility, by the engliſh reader.* A mi-

* It is much to be lamented, that the laity, (many of whom are placed in ſtations, where the want of a religious principle is as detrimental to the community, as it is uncomfortable and diſreputable to themſelves,) are in general too apt to take it for granted, that they are altogether unconcerned in, or incompetent judges of the credenda of the goſpel. And indeed, they have not unfrequently been informed by authorities they deem reſpectable, that the practical part of the chriſtian inſtitute ſhould alone engage their attention; and that the diſcuſſion of its ſpeculative doctrines ſhould be excluſively the province of the polemical divine. Yet ſurely, as it muſt derogate from the moral character of the deity to ſuppoſe, that he would authoriſe his ſervants to deliver, as of celeſtial original, any doctrine whatſoever, which has not a cloſe and immediate connection with our practice; ſo it might with reaſon be expected, which indeed appears to be the fact, that all the credenda of the goſpel ſhould be unfolded with the utmoſt perſpicuity and plainneſs. The credenda and agenda of our moſt holy religion, are unqueſtionably united by an indiſſoluble bond. An accurate acquaintance with the myſtery of godlineſs, as revealed in the ſcriptures, leads by a juſt and neceſſary progreſs to the actual performance of every perfect work; the right knowledge of the one true living God, of the inſtruments employed by him, and the methods of his government in the

A minute acquaintance with the circumſtances of time and place, together with the knowledge of thoſe incidents, which give occaſion

the redemption of mankind, are neceſſary, not only to prevent fatal errors in our moral conduct, but alſo to influence the man of God—the chriſtian—to be merciful and holy; while the man, who contenting himſelf with the repreſentation of human duty as delineated in the precepts or even example of his ſaviour, puſhes not onward to the perfection of all chriſtian knowledge, labours not to arrive at a juſt conception of the whole council of God, will in all probability be found deficient both in principle and practice.

With a view therefore to effect a thorough comprehenſion of whatever Jeſus thought it was of concernment to his followers to know—with an intention to aſſiſt the labours of thoſe, who think themſelves under an obligation to employ their nobleſt powers upon their nobleſt object—with an ardent deſire to promote the pious purpoſes of thoſe inſtructors of youth in all ſeminaries of uſeful learning, who may think it incumbent upon them to dedicate ſome portion of their attention to the religious principles of their pupils, the author moſt earneſtly and affectionately recommends the execution of the ſubjoined plan of harmony as exhibited and explained in the following pages of this book. He truſts that it is properly calculated to produce ſuch an acquaintance with the ſaving words of truth, as will generate, in the mind of the unlearned as well as learned reader, a reaſonable and lively expectation of a future ſtate of retribution, and at the ſame time add vigour

to

occaſion to any diſcourſe, are the beſt preparatives to the thorough comprehenſion of it. The harmonies of Macknight, Pilkington,

to each virtuous reſolution in the hour of temptation or diſtreſs.

It is not denied, nay, it is evidently implied in the ſubſequent pages, that the aids of criticiſm, and of the various kinds of human learning, will prove of conſiderable advantage to thoſe, who are ſo happy as to poſſeſs them; by enabling them to ſilence the objections of infidelity, and powerfully to inculcate upon the minds of their fellow-citizens, the ſalutary doctrines of that venerable religion, which in every part and portion of it is reaſonable—is important—divine. Yet it may with truth be aſſerted, that the perſon, whoſe acquired abilities reach no farther than to the capacity of reading the engliſh bible, may arrive at a juſt conception of all thoſe doctrines of the goſpel, which are eſſentially neceſſary to the perfection of the chriſtian life; without any other aſſiſtances, than what may be derived from earneſt prayer and ſincere endeavours exerted under the direction of that common ſenſe and reaſon, which diſtinguiſhes the race of men from the reſt of the animal world.

Nor would the author have it imagined, that he is ſo far carried away with the idea, which, however, he has adopted upon the recommendation of ſome of the wiſeſt of men, as to ſuppoſe, that the moſt ſalutary effects might not be produced by a diſcreet uſe of the labours of thoſe worthy and eminently learned perſons, who have employed their natural and acquired powers in the ſtudy and explanation of the word of God. He

flatters

kington, Le Clerc, and Doddridge, are excellent in their way; but the circumſtance, which conſtitutes their greateſt merit in one reſpect, may perhaps appear to be no inconſiderable objection in another: by leaving nothing for the active induſtry of their readers to perform, they fail in impreſſing upon the mind a circumſtantial hiſtory of the life of Jeſus.

The author of theſe papers will with pleaſure attend to the correcting voice of every candid examiner of his ſcheme: he will, with gratitude, acknowledge their aſſiſtance; will exert every faculty in his power, that his own continued labours, improved by their communications, may hereafter render it more worthy of the public approbation.

flatters himſelf however, that, in one particular, the method here propoſed has an advantage peculiar to itſelf. If other modes of ſtudy be adopted, the ſtreams which flow from the ſacred fountains of evangelical truth may poſſibly be polluted by the foul and impoiſoned currents of human inventions. But in the ſcheme of harmonizing the goſpels, and of interpreting them by references to parallel places, the waters of life will remain ever pure and untainted; or, without a metaphor, we may be ſaid to make uſe of an infallible comment in the explanation of an infallible text.

A

SHORT ACCOUNT

OF

THEOLOGICAL LECTURES, &c.

TO HIS GRACE THE ARCHBISHOP OF CANTERBURY*.

MY LORD,

THE active zeal of the biſhop of Glouceſter† has made it unneceſſary for me to inform you—that I have been charged with holding opinions of the moſt dangerous tendency, opinions which ſtrike at the very foundations of religion and morality:—and

That I have been repreſented as profeſſedly endeavouring to overturn the eſtabliſhed religion of this country, by inculcating upon the minds of my pupils a ſet of

[* Dr. Cornwallis. † Dr. Warburton.]

of doctrines, in oppoſition to thoſe which have received the ſanction of eccleſiaſtical authority.

With reſpect to the former part of the charge, my method of vindication muſt be, ſolemnly to diſavow the moſt material of thoſe opinions, which have without foundation been imputed to me; and to declare, that, when properly called upon, I am always ready to explain my ſentiments, upon any other points of doctrine, provided the charge ſhall be ſtated with any tolerable degree of preciſion.

The ſecond article of the charge may beſt be obviated by a faithful, accurate, and properly authenticated delineation of my method of inſtruction.

The two moſt material of thoſe opinions, which I have been charged with maintaining, relate to the immaculate conception * of Jeſus, and the doctrine of free-will.

With

* The reader will be pleaſed to recollect, that theſe terms have always hitherto been ſuppoſed to relate to a controverſy of a very different kind: however, as they conſtitute the moſt decent of thoſe forms of expreſſion, in which the calumny was propagated, it was thought proper to retain them.

With reſpect to the firſt, I had no occaſion to mention, nor do I remember that I ever did make uſe of the expreſſion. The circumſtances of our ſaviour's birth naturally come to be conſidered in my notes on the laſt ſeven verſes of the firſt chapter of St. Matthew; and as I ſet out with the idea, that every relation in the ſcripture-hiſtory is ſtrictly true, it is impoſſible that I could, with any conſiſtency, admit a doubt, whether the conception of Jeſus were ſupernatural or not. And, in fact, I have always maintained, and am in myſelf perſuaded, that his conception was altogether miraculous. I ſuppoſe the calumny aroſe from my having ſaid, that the account, given by the evangeliſts of this conception, could not with propriety be urged by the apoſtles, as a proof of the meſſiahſhip of Jeſus; but that Jeſus's meſſiahſhip being firſt eſtabliſhed by the proper evidence of miracles, and the accompliſhment of other prophecies, the belief of his miraculous conception follows of courſe; as we have, in evidence of this fact, the authority of thoſe, whom heaven would

not have ſupported in the propagation of a falſehood. Dr. Clarke in a ſermon upon chriſtmas-day has ſaid the ſame.

The ſecond opinion, which I have been charged with maintaining, relates to the doctrine of free-will. And here I will beg leave to obſerve, that the mention of this ſubject was foreign to the deſign of theſe lectures; nor do I remember, that during all the courſes I have given, I have ever entered upon it unleſs once incidentally. I indeed have always cautiouſly avoided ſuch ſubjects; as one great aim of my lectures was entirely to baniſh from the ſtudy of divinity, thoſe phyſical and metaphyſical ſpeculations, which have too long obſcured and diſgraced it. I believe I can unfold the riſe alſo of this calumny. I have often in private company, with the freedom of a philoſopher, diſcuſſed this queſtion. I have, as moderator in the public ſchools, when any theſis, which bore an evident relation to this ſubject, was diſputed upon, frequently called the attention of our young men to this celebrated matter of debate, and poſſibly may have appeared to be a little

little inclined to the ſyſtem of Hartley and of Locke; but I have always maintained, and am moſt ſeriouſly perſuaded, that man is a moral agent, in the ſtricteſt ſenſe of thoſe words—that he is a creature reſponſible for his actions both to God and man; a poſition, which I apprehend is ſufficient for all the purpoſes of religion. I am ſo far from being ſingular in my opinion upon this ſubject; that I have never, in my moſt private thoughts, gone beyond what biſhop Butler has, with great reputation, expreſſed in print.

In order the more ſatisfactorily to anſwer the ſecond part of the charge, it may be proper to give a ſhort account of my own method in the ſtudy of the ſcriptures; as the plan, according to which I proceeded when gaining information, may throw ſome light on the account I am about to give of my manner of communicating it.

Upon reading the preface to Mr. Locke's comment upon the epiſtles, I was ſtruck with his repreſentation of the advantages which might be expected to ariſe from a courſe of ſtudy upon the plan he recom-

mended; and was particularly delighted with the idea of making ſcripture its own interpreter.

I had the good fortune alſo early to have conceived an high opinion of Le Clerc; who ſoon convinced me of the expediency of harmonizing the different hiſtories of the four evangeliſts.

My firſt ſcheme therefore was to conſtruct for myſelf an harmony of the goſpels, by the aſſiſtance of Macknight, Benſon, Lamy, and Le Clerc.

Schmidius's Concordance enabled me to put in execution the method of interpretation propoſed by Mr. Locke; and to arrive at ſome conception of the ſcripture phraſeology, and highly figurative language, which more or leſs prevails through every part of the book.

My other aſſiſtances were chiefly ſelected from the relations of the moſt approved travellers into the eaſtern countries, ſuch as Maundrell, Shaw, and Pococke, from the books of the old Teſtament, and from thoſe authors, whoſe writings tended to explain the rites, ceremonies, language, expectations,

expectations, and principles of all ſects, and parties, in the goſpel times.

In the laſt place, I availed myſelf of the labours of the moſt celebrated commentators, with regard to all points of critical and grammatical inquiry.

With reſpect to opinions, previouſly to my courſe of critical inquiry into the word of God, I endeavoured to obliterate all predilection in favour of thoſe, which I had before admitted without due examination; thoſe doctrines, ſpeculative or practical, which now appear to me in the light of goſpel verities, I permitted to ariſe, as natural and unbidden conſequences from the general courſe of my reading in the ſcriptures.

As it appeared abſurd to ſuppoſe, that the ſame paſſage could in fact admit of various ſenſes, I was contented when I had found that one, which, from the conſideration of its connexion with the other parts of the diſcourſe, appeared to be the meaning of the ſpeaker, and, conſequently, ſeemed to be that very ſenſe, in which he would have wiſhed to be underſtood.

I reflected, that from the circumſtances of this revelation — from the deſign including as its object all mankind—from the character and conduct of the perſons preaching it, it could not be the intention of the ſacred writers to be unintelligible in any inſtance whatſoever; but, on the contrary, I concluded, that it was their deſign to expreſs whatever points of doctrine were neceſſary for us to know, in the ſimpleſt, plaineſt terms; and that, if they could have choſen a mode of ſpeaking, more likely to be underſtood by the perſons to whom they addreſſed themſelves, they would certainly have uſed it.

I therefore ſat down to this ſtudy with a full perſuaſion, that I ſhould find no difficulties, except ſuch, as might naturally be expected to be met with in the hiſtory of tranſactions, wherein the actors are ſo differenced from us, in the circumſtances of ſituation, climate, cuſtoms, language, and laws.

Upon experience, I found that I was not miſtaken; and it appeared to require nothing more than common induſtry and honeſty,

honeſty, together with a tolerable ſhare of underſtanding, in order fully to comprehend, whatever is of importance for us to know, of thoſe matters, which are contained in the word of God.

In this manner, I employed ſome years of inceſſant ſtudy, upon the ſcriptures of the old and new Teſtament. I have from thence deduced a ſyſtem of faith and practice: I have eſtabliſhed myſelf in the full aſſurance of the truth and importance of revelation.

The ſatisfaction I received from a critical inquiry into the original records of our faith, and the deſire I have to be uſeful in my generation, joined with ſome leſs diſintereſted though not diſhonourable motives, have induced me to offer my aſſiſtance to others in the ſame purſuit.

In the courſe of this employment, I have not been anxiouſly deſirous to inculcate the ſame ſyſtem of faith and practice, which appeared to me to be moſt reaſonable. I have rather made it my endeavour, that thoſe gentlemen, who favoured me with their attendance, ſhould be provided

provided with proper materials for ſtriking out a ſyſtem of faith and practice for themſelves. And to this end, I exhorted them to ſtudy the ſcriptures with the ſame induſtry, and freedom from prejudices of every ſort, which I am conſcious of having exerciſed in my own inquiries.

If the conſequence has been, that the train of ideas, ariſing in the minds of my pupils from ſuch an inquiry—that the concluſions drawn from ſuch a review, do not agree in every inſtance with what the ſame ſcriptures ſeemed to ſuggeſt in the time of our great reformers; the fact may be accounted for from the ſuperior advantages, which the preſent age may draw from the labours of many learned men, who have ariſen ſince that period; and from a variety of other ſources, which muſt crowd upon the mind of every candid thinking perſon, without having recourſe to the odious and groundleſs ſuppoſition of my profeſſedly inculcating a ſet of opinions, in oppoſition to the doctrines of the eſtabliſhed church.

EXPLA-

EXPLANATION OF MY METHOD.

The paper publiſhed in the univerſity, with the intire conſent, and approbation of the vice-chancellor, was to the following effect.

" On Monday, 21 Nov. 1768, will begin a courſe of lectures, critical and explanatory, on the four goſpels, by the reverend Mr. Jebb."

To theſe propoſals I have ſteadily adhered.

My INTRODUCTORY LECTURE conſiſts chiefly of the following heads. Obſervations on the ſtate of the text—hiſtory of the moſt remarkable manuſcripts now in being—uſe of verſions, and writings of the fathers in ſettling the greek text—upon the diviſion into chapters—into verſes—of the riſe and benefit of concordances—Stephens—Schmidius. Of the name διαθηκη —which always ſignifies covenant, though often improperly tranſlated teſtament—the nature and ceremonies of ſome ancient covenants explained.—Διαθηκη ſtands for the covenant with Noah, Geneſis vi. 18.

Septuag.

Septuag.—with Abraham, Gen. xv. 18. —with Iſrael, Exod. xxiv. 8.—for the covenant between God and man in Chriſt, Matt. xxvi. 28.—Heb. ix. 17. explained according to the ſame idea—ſcripture ſenſe of the word μυστηριον—ſhort account of the writers of the goſpel, and in what inſtances inſpired.

THE SECOND LECTURE.

The genealogies in Matthew and Luke compared—the former the genealogy of Joſeph, the latter proved to be that of Mary.—probable reaſons for the inſertion of Joſeph's genealogy.—explanation of the name Χριστος, with notes critical and explanatory on the words ευρεθη—δικαιος—παραδειγματισαι—σωσει—πνευματος—επισκιασει, &c. in the 18th, 19th, 20th, and 21ſt verſes of the firſt chapter of St. Matthew; and in the firſt chapter of St. Luke, from the 26th to the 29th verſe.

THE THIRD LECTURE.

Obſervations on the method of quoting the old Teſtament by the writers of the new.

new.—critical and explanatory notes on the words ἱνα πληρωθη, Εμμανουηλ, in the four laſt verſes of Matthew the 1ſt.—explanation of the ſeventh, and of part of the eighth chapter of Iſaiah, introduced in notes upon the word παρθενος.

THE FOURTH LECTURE.

Critical and explanatory notes on the words Βηθλεεμ, Ἡρωδου, μαγοι, τεχθεις, ἀστερα, προσκυνησαι, ἀρχιερεις, ἡγεμοσιν, προσηνεγκαν, &c. in the firſt eleven verſes of the ſecond chapter of St. Matthew.

This method is purſued through every verſe of the twenty eight chapters of St. Matthew—the firſt and ſecond chapters of St. Luke—the firſt, third, ſixth, and ſeventeenth chapters of St. John; and of ſuch other ſmaller ſelected portions of the goſpels, as ſeemed moſt to ſtand in need of illuſtration. My whole courſe conſiſts of eight and forty lectures; of theſe, the firſt forty chiefly contain critical expoſitions of the moſt remarkable paſſages in the aforeſaid chapters. The ſix next in order contain the moſt important ſpeculative and prac-

practical inferences, deduced, by what appears to me a juſt analyſis, from the parts of the goſpels commented upon in the preceding lectures. The courſe cloſes with two lectures on the fifteenth chapter of the firſt epiſtle to the Corinthians: in which, every verſe is paraphraſed and commented upon; the expectations of mankind, relating to a future ſtate, as deducible from the light of nature, are inquired into; the deficiency of the ancient doctrine, in point of univerſality and evidence, when compared with the chriſtian's hope, is particularly pointed out; and that hope is placed upon its juſt and only proper foundation, the RESURRECTION OF JESUS.

This is the courſe purſued, while the gentlemen are with me; the method of ſtudying, recommended to be practiſed by themſelves in private, ſtill remains to be deſcribed.

A paper, of which the annexed table is a ſpecimen, is given every day to each: the uſe they make of it is as follows. They read in the greek Teſtament, explained by Dr. Clarke's, or any other approved paraphraſe,

phraſe, the three firſt verſes of Matthew III, the four firſt verſes of Mark I, the ſix firſt verſes of Luke III, and the ſixth, ſeventh, and eighth verſes of the 1ſt chapter of St. John. They conſider theſe as the accounts given by four different perſons of the ſame tranſaction.

Matt. III.	Mark I.	Luke III.	John I.
1— 4	1— 5	1— 7	6— 9
4— 5	6— 7		
5— 7	5— 6		
7—11		7—10	
		10—15	
		15—16	
11—13	7— 9	16—18	
13—16	9—10		
16—.	10—12	21—23	
			15—16

From theſe four accounts they form one paragraph, which they ſet down upon a ruled

ruled ſheet of paper in ſomewhat of the following manner.

	Matt. III.	Mark I.	Luke III.	John I.
'In conformity to the ancient prophecies, and authorized by an expreſs revelation, John the baptiſt appears in the wilderneſs of Judea, preaching repentance, and proclaiming the approach of the meſſiah's kingdom.' — — —	1— 4	1— 5	1— 7	6— 9

They then proceed to the ſecond line of my paper—form the contents of that line into a ſecond paragraph, which they tranſcribe into the ruled ſheet of paper, as before, with the references at the end of the laſt line of their account. From thence they go forward to the third line; and ſo on till the whole be finiſhed, conſiſting of as many paragraphs, as there are lines of references. This employment generally requires two hours each day, in order to its being completed in the proper manner. They each receive about forty four of theſe papers; the contents of which, drawn out at length, give an intire hiſtory (conſiſting ſome-

ſometimes of many folio pages) of the life and doctrines of Jeſus, in their own words. The execution of this plan, over and above the immediate advantage ariſing from the acquaintance, which it produces with all the circumſtances of importance contained in the goſpels, may alſo be converted to many other uſeful purpoſes in the future courſe of their reading. If any doubts occur, relating to the propriety of the order of events obſerved in my Harmony, they are propoſed, and conſidered, in the lecture of the ſucceeding day.

They alſo take down thoſe references to texts of ſcripture, which relate to the words commented upon, while they are with me. Theſe they dilate into notes, and obſervations of their own: which I recommend to be tranſcribed into an interleaved teſtament. This laſt employment ſometimes engages their attention for two hours more each day.

Theſe engagements, together with the time they are with me, frequently amount to near ſix hours a day, employed in actual ſtudy of the ſcriptures.

If any difficulty ariſes, in their reſearches, in one evangeliſt, I adviſe them firſt to inquire, by the help of their harmony, whether another evangeliſt has not treated upon the ſame ſubject; and if ſo, to make uſe of them as mutual interpreters of each other. If the difficulty ſtill remains, I adviſe them to conſult a concordance; and diligently to inveſtigate the ſenſes in which the word, or combination of words, is underſtood in other parts of ſcripture. If they are not yet ſatisfied, (as ſome rite or cuſtom may be alluded to,) I refer them to Joſephus, Philo, Lightfoot, or ſuch other books, both ancient and modern, which treat of jewiſh laws and cuſtoms: and as their laſt reſource, they are directed to the commentators, or to Poole's ſynopſis; but I adviſe, that theſe ſhould not be conſulted, until they have attempted, and found fruitleſs every other method of interpretation.

In the conſideration of thoſe texts, which have been brought in proof of certain doctrines, I do not depart from my printed propoſals, either profeſſedly to controvert, or

or defend thoſe doctrines: I endeavour to inveſtigate the plain, the natural meaning of the paſſages which lie before us: and as I am perſuaded, that each expreſſion of the evangeliſt has an interpretation appropriated to itſelf alone, I contend, that, if the ſenſe which I point out be juſt, all other ſenſes muſt be either falſe, or nothing to the purpoſe. However, in important caſes, I am careful to obſerve, that many worthy perſons of the greateſt name have been of a different opinion from myſelf. I recommend the approved rules of ſound criticiſm as the ſafeſt guides: I urge the neceſſity of guarding againſt the ſallies of imagination—the affectation of ſingularity —the reſtleſs deſire of debate; and point out the advantages of, and the moſt likely means of attaining, a ſober judgment: and, as the beſt ſecurity againſt the danger of a perpetual uncertainty and a fatal ſcepticiſm, I recommend a ſtate of temporary ſuſpence; till all the proper helps and arguments are collected, and conſidered with an impartiality and diligence, proportioned to the importance of the ſubject. I obſerve

to them, that I, who am no more than a ſingle perſon in the controverſy, have but a ſingle voice in its deciſion; yet, as born to the uſe of reaſon and to the enjoyment of religious liberty, I claim the right of private judgment. And, as I would not treſpaſs on the freedom of inquiry in another, I only requeſt the ſame indulgence for myſelf. More than this, cannot be expected from a lecturer upon the goſpels, by the moſt zealous advocate for eſtabliſhed notions: leſs cannot be done by a faithful expounder of the ſcriptures.

From the account here given of my lectures, it will doubtleſs appear; that I have not made it profeſſedly my aim to ſhew the conſonancy of our articles with the words and ſenſe of ſcripture. But I truſt, it will be apparent, that I have endeavoured to do more; that I have laboured to explain—eſtabliſh—and recommend to the love and eſteem of youth, that complete, that glorious ſyſtem of faith and morals, which is the only proper foundation of every church in chriſtendom. In a word, I have endeavoured carefully to explore the ſenſe of the

ſcriptures,

ſcriptures, by availing myſelf of thoſe aſſiſtances, which the wiſe and learned in every age have declared to be the moſt likely means of attaining to the knowledge of their contents; and have honeſtly communicated to all, who have honoured me with their attendance, the ſame means of information, which I have found to be of ſervice in my own caſe. At the cloſe of my lectures, I give a plan for reading the remaining parts of the new Teſtament: I recommend the ſame mode of procedure in the acts and the epiſtles, as far as it can be applied, which I purſued in the goſpels: and, as aſſiſtances, adviſe the peruſal of thoſe authors, who have ſo happily completed the ſcheme of Mr. Locke.*

 Upon

* The authors here alluded to are, Taylor, Benſon, Hallett, Peirce, and Sykes. The Hiſtory of the planting of chriſtianity by Benſon, may be peruſed with great advantage, while the ſtudent is engaged in reading the acts of the apoſtles. Every work of Taylor is highly to be eſteemed: his Paraphraſe and comment upon the Romans is invaluable. Sykes is eminently uſeful on the Hebrews: and Lowman has given us an excellent comment upon the Revelation of St. John.

With reſpect to the external evidences of chriſtianity, it may be obſerved, that the works of the very learned and

Upon every opportunity, I take occaſion to obſerve, that the great ends of religion are, to generate right affections—to regulate the practiſe—to reform the heart—to inſpire us with worthy notions of the Almighty, and with love to God and man. I exhort and encourage all my younger hearers to proceed with diligence and alacrity in theſe uſeful ſtudies; by repreſenting to them, that it is the duty of us all, each for himſelf, to inquire into the word of God, as far as his abilities, and neceſſary occupations will allow. I recommend to them an attention to reaſon, and to argument, on whatever ſide or party found. And I labour to perſuade them, that

and ingenious Dr. Lardner are calculated to produce a firm perſuaſion of the truth of thoſe hiſtorical facts, which form the foundation of the chriſtian inſtitution: and that the incomparable treatiſe upon miracles, lately publiſhed by the truly reſpectable Mr. Farmer, cannot be read without ſome good effect by the moſt determined adverſary to revelation. Oſwald's appeal to common ſenſe in behalf of religion, and Beattie upon the immutability of truth, have an immediate tendency to promote that rational conviction, which evidences itſelf by its effects on the life and converſation of the true believer.

that whatever opinions they may embrace, in conſequence of an honeſt, humble, diligent, and impartial, ſtudy of the ſcripture, ſhould they be erroneous, they will not in them be attended with the general guilt of error.

Thus I have unfolded with great truth, and ſincerity, the whole of my proceſs in theſe lectures. I ſhould be happy in the approbation of the friends of reaſon and religion; and it has given me pain to find, that ſome juſtly reſpectable characters have conceived of me as an enemy to both.

N. B. The original paper, as far as relates to the explanation of the author's plan, was atteſted as an accurate delineation of his method, by the ſignatures of ſix gentlemen of eſtabliſhed character and conſiderable ſtanding in the univerſity, who had honoured theſe lectures with their attendance.

ADVERTISEMENT.

In the middle of November, 1771, the following letter appeared in the White-hall Evening-poſt.

THE oppoſition, which a certain lecturer in the univerſity of Cambridge has met with for three years paſt, is of ſo extraordinary a nature, that many perſons are deſirous of ſeeing it accounted for, upon principles conſiſtent with ſtrict proteſtantiſm, or even with common equity. It does not appear, from any evidences afforded eitherto the univerſity or the public,* that the

* Three ſermons preached by the rev. Dr. Samuel Hallifax in the univerſity church, have been publiſhed at the requeſt of the vice-chancellor, and ſome of the heads of colleges, ſince the inſertion of this expoſtulatory addreſs in the public papers. In theſe diſcourſes are contained ſome expreſſions, which have been ſuppoſed to inſinuate a charge, that the lecturer hath departed from the ſacred line of duty, in the execution of his deſign: but as the neceſſary evidence, has not as yet been laid before the univerſity, or the public, the lecturer thinks, that notwithſtanding the doctor's publication,

the lecturer has, in a ſingle inſtance, deviated from his original propoſals, during the courſe of his reading critical and explanatory lectures upon the goſpels. The public are in poſſeſſion of his plan; and a perſon of high dignity in the church, of an atteſted paper, ſignifying the lecturer's faithful execution of that plan.

The following queries are therefore ſubmitted

tion, he is authoriſed to retain the mode of expreſſion adopted in the advertiſement. The doctor has thought proper to point out the rev. Dr. Prieſtley, without any ambiguities, as an object of his reprehenſion; ſhould he, in ſome future edition of his ſermons, condeſcend to honour the lecturer with a ſimilar kind of notice; ſhould he, at any time, diſclaiming the ungenerous artifices of a diſguiſed adverſary, and with the ſpirit of a real friend to the intereſts of religion, directly and explicitly apply the accuſation of uſing undue arts to miſlead the riſing generation, to the lecturer's character and conduct, and attempt to ſupport it by the proper evidences, a direct and circumſtantial anſwer will immediately be returned to his charge.

[No notice was taken by Dr. Hallifax of this open and manly engagement of the lecturer to defend himſelf againſt the malignant and invidious deſigns of his adverſaries, who continued to throw their miſchievous ſhafts in every ſhape,—without remorſe or ſhame.]

mitted to the conſideration of the perſons concerned.

1. What arguments can be urged to prove, that the lecturer ſhould not be permitted to proceed, abſolutely unmoleſted, in the execution of his deſign, as expreſſed in his propoſals?

2. Have not many young gentlemen of the univerſity been dehorted and diſcouraged from attending the lecturer; and hath not this very lately been the caſe in colleges, wherein there is no opportunity of ſeeking elſewhere for inſtruction?

3. Hath not the lecturer declared, both by letter, and in perſon, to ſeveral dignitaries in the church, that he will deſiſt from reading lectures himſelf in the univerſity, provided a regular courſe of lectures in the goſpels ſhould be read, once each year, in every college, by the perſons to whoſe department ſuch duty more immediately belongs?

4. Hath he not, at the ſame time that he exculpates the tutors of the univerſity, with reſpect to an omiſſion, ſo often pathetically lamented, pointed out to perſons

of

of authority and influence, the original fountain of the evil, and the proper method of removing it?

5. Hath any ſatisfactory anſwer been returned to ſuch remonſtrances?

To theſe queries, the lecturer now begs leave to ſubjoin the following declaration.

As he is fully ſatisfied, that an attempt to revive the languiſhing ſtudy of the ſacred writings in one of the moſt celebrated univerſities in Europe is an undertaking deſerving of all encouragement; he is perſuaded, that his efforts, though oppoſed by the whole force of the ſpiritual powers, will in due time be attended with ſucceſs. He therefore declares it to be his fixed intention, calmly to purſue his determined courſe, regardleſs of the menaces of that intereſted oppoſition, which would ſhake him from his purpoſe; but at the ſame time, actuated with a ſincere deſire to remove the prejudices of every worthy man, who may have miſconceived of his deſign. And, that as with reſpect to matters of ſmaller importance, his temper is naturally open and unreſerved; ſo

in

in an affair of ſuch high concernment as religion, it is probable he will always, during the courſe of his public labours in the goſpel, declare what appears to him to be the truth of God, without any apprehenſion of the reſentment of man. Yet, that he may not appear obſtinately attached to any one particular mode of inſtruction, or be ſuſpected of being in the leaſt degree diſpoſed to aim at eſtabliſhing, by undue arts, any favourite opinions of his own, in the place of thoſe which have received the ſanction of law; he now publicly and with all ſolemnity declares, that whenever CRITICAL AND EXPLANATORY LECTURES ON THE GOSPELS, continued daily for the courſe of ſeven ſucceſſive weeks,* ſhall be annually read in each ſociety, at any ſeaſon† which

* This appears to the author to be the leaſt portion of time, in which ſuch a deſign can be effectually executed: his reaſons are founded upon his own experience and practice, as delivered in the preceding pages of this book.

† The proper ſeaſon for the execution of that plan of lectures, which is here recommended, muſt be determined in a great meaſure upon a conſideration of the different

which ſhall be judged moſt proper, he will placidly reſign his preſent laborious office and employment into the hands of abler and

different views of the ſtudents who reſort to us for inſtruction.

The ſtudents at our univerſities may be claſſed with propriety into various diviſions, according to their rank and expectations, their abilities and ſtanding; but at preſent we will conſider them either in the light of perſons, who are intended to be trained up in ſuch a courſe of academical learning, as may qualify them for the due diſcharge of the ſacred functions of the miniſtry; or ſuppoſe them to be ſent thither, in order that they may imbibe that liberal ſpirit, and be confirmed in thoſe habits of juſt reaſoning, which are the natural conſequences of an early acquaintance with the ſciences, and are equally an ornament and advantage in every rank and profeſſion of life.

As the ſtudents of the latter claſs frequently leave us before they have accompliſhed the reſidence required for the firſt academical degree; the ſeaſon of religious inſtruction, might, in their caſe, with propriety be fixed at ſome time, near the cloſe of the ſecond year from their admiſſion.

It cannot be ſuppoſed, that our youth, however independent may be their ſituation, however elevated their proſpects, will be averſe from purſuing any courſe of ſtudy, which comes recommended to them by proper authority or advice. But a queſtion may ariſe, whether ſuch an inſtitution would redound to the advantage

and leſs exceptionable men; or, in other words, when he ſhall have ſucceeded in his deſign

vantage of the ſtudent himſelf, or be conformable to the intentions of thoſe, who, by nature or poſitive appointment, are intruſted with his education. He is ſent to theſe ſeminaries, it may be ſaid, not with a deſign, that he ſhould employ his moſt valuable hours in the inveſtigation of the abſtruſer points of theological controverſy; but rather with a view to acquire that general kind of knowledge, which may prepare him for an able and honourable diſcharge of his duty, whatever be the ſtation in which he may be hereafter placed.

As this is an objection, which may poſſibly be eſteemed of weight; we will conſider it with ſome degree of attention:

It will conduce much to the ſettling of this matter, if we begin with a proper idea of the queſtion itſelf. It may be ſtated as follows. Whether it be prudent or deſireable, that the noble and ingenuous youth, who reſort to us for inſtruction in thoſe various kinds of knowledge which are taught in theſe ſeminaries of uſeful learning, ſhould be alſo principled in that religion, which was revealed from heaven—in that religion, which is eſtabliſhed by ſanctions, that form a part of the political inſtitutions of their country—in that religion, which if profeſſed and practiſed in its primæval purity, would, excluſively of its more important conſequences hereafter to individuals, be productive of ſecurity, tranquility, and happineſs, to all communities of men.

deſign of effectually calling forth the labours of others, he will ceaſe from his own.

It is hoped, for the honour of our nobility—for the honour of our commonalty—for the honour of our clergy,—and more particularly for the honour of our univerſities, that there are not many, even in theſe times, who would chuſe openly to intimate a doubt, whether religion (which, after all that the philoſophers and moraliſts have ſaid with reſpect to its uncertainties and corruptions, has an undoubted claim to be the guide of human life) ſhould be inſtilled into the minds of youth, before the important ſcene of action commences, which calls for its effects in the performance of every juſt and honourable deed.

If there be any who ſhall aſſert, that an early acquaintance with the rudiments of the chriſtian faith—— that an education, which tends to imprint upon the yielding mind the ſalutary doctrines of the goſpel, is not an object worthy of academical attention; they muſt be ſtrangers to that faith, and miſtake for religion pure and undefiled, that motley mixture of ſuperſtition and enthuſiaſm, which has ſo long uſurped its venerable name. Too often indeed, has her fair and ſpotleſs form been confounded with the offspring of political invention; with the reproach of prieſthood; with the dread of fools: but true religion, though it confirms the ſubject in obedience to the magiſtrate, is not the offspring of political device; though it teaches the creature to bow down with humbleſt reverence in the houſe of prayer, is not the invention of the intereſted prieſt; though it frequently alarms the minds of mortal men with ſupernumerary horrors, is not the child of fantaſtic

fantaſtic ſuperſtition, nor ingendered by wild enthuſiaſm or the dæmon of deſpair.

In the circles of the gay and thoughtleſs, religion is too often treated with averſion or contempt; but injuriouſly and ungratefully do they reflect upon this laſt beſt gift of God to man, when they repreſent her as a friend to gloom and melancholy, an enemy to ſocial joy. Whereas the countenance of true religion is always placid and ſerene; ſhe poureth forth the choiceſt bleſſings of the Almighty upon man, and arms our ſouls with patience, faith, and holy hope. "Her ways are ways of pleaſantneſs, and all her paths are peace."

But in order that we may place in the moſt ſtriking point of view, the neceſſity of ſuch an inſtitution, as we have been now contending for; let us endeavour more fully to delineate the intrinſic excellence, and beneficial tendences of that religious ſyſtem, which, from an entire conviction of its general utility and celeſtial original, we earneſtly and with confidence recommend to the ſerious attention of the britiſh youth.

The voice then of true religion firſt calls upon us to look round upon the face of that earth, which is our preſent habitation. She points to the wonderful care of nature in the formation of every plant and flower, which diverſifies its ſurface. She ſuggeſts to us the contemplation of the ſtill more numerous uſes, for which each plant and flower ſprings up, and withers, and decays. How each contributes to the being and enjoyment of the innumerable ſpecies of living creatures, with which every element is filled: how each and all conduce to the ſatisfaction of nature's faireſt produce, the rational mind; and finally leads us to conclude, that theſe infinitely varied objects of ſight, of ſmell, and touch, are not the effect of wayward chance; but owe their

their origin to ONE almighty ever-living God, who firſt formed them from nothing by his creative voice, and now ſupports them in exiſtence by the word of his power: that, though numerous as the ſands of the ſhore, they are all the produce of one mighty being, of one everlaſting parent of all good.

The voice of true religion alſo calls upon us to obſerve the methods of God's providence, the nature of that adminiſtration, with which he rules among the ſons of men.

The voice of true religion, laſtly, calls upon us, from the knowledge of our maker, from the knowledge of his providence, to deduce the ſtill more important knowledge of our duty.

Religion therefore is a ſublimer kind of ſkill in the œconomy of human life.

A man is eſteemed wiſe and prudent, if he manages his temporal concerns in ſuch a manner, as to gain the greateſt quantity of real enjoyment from thoſe ſcenes, which now are paſſing with ſuch quick ſucceſſion in our ſight.

He is certainly religious, if his conduct be ſuch as affords the moſt reaſonable proſpect of his being happy throughout the whole of his exiſtence, of which the preſent life of man forms but an inconſiderable part.

Religion has been ſuppoſed only to flouriſh in the convent. It is the only place, in which it cannot poſſibly ſubſiſt.

Religion has been ſuppoſed by its very nature, to be excluded from the more active ſcenes of ſocial life. It is in the active ſcenes of ſocial life, where alone religion can be found.

A ſound judgment is eſteemed creditable to the poſ-

ſeſſor, and advantageous to all who live beneath its influence. Religion is productive and perfective of that judgment: through her we form a proper eſtimate of every object, which agitates our paſſions, and influences the deſires of our hearts: ſhe teaches us to diſtinguiſh between the mimic blaze, which plays around the head of falſehood, and that ſteady luſtre, which beams reſplendent from the face of truth.

Knowledge is pleaſing to the human mind. It is delightful in the moment of acquiſition, it is valuable for its uſe; religion is the perfection of all knowledge. It not only points out the ſource and origin of thoſe ſecret powers, which with irreſiſtible energy urge on the movements of this vaſt material frame; but alſo ſhews, that almighty power, that conſummate wiſdom, that unlimited beneficence and mercy direct and regulate the moral world. A conviction, which immediately tends to the production of the ſolid ſubſtance of piety and virtue; a perſuaſion, ſurely conſolatory in the hour of diſtreſs, animating and exhilarating amidſt the feſtivity of ſober joy.

Should infidelity object, "Do we not ſee man growing "up like a flower; and like a flower withering beneath "the blaſt of heaven, gradually decay; until at length "with an intire privation of thought and conſciouſneſs, "he drops into the tomb;" ſhould ſhe exalt her voice, "and cry, where is now the boaſt of reaſon, the expected "reward of doing well, the continual feaſt of conſcience, "the everlaſting fruit of virtue?" Religion calmly ſhall reply, and full conviction will accompany her words, "The moral perfections of the ſoul, the virtues of the "rational mind, touched by the rude hand of death, "may perhaps, like the flower of the evening, cloſe for "a time their yet imperfect forms; but the gloomy "night

" night and darkneſs of the grave ſhall quickly paſs, " the morning of the reſurrection ſhall arrive; they " ſhall then expand their fragrant bloſſoms beneath " the influence of brighter ſuns, and flouriſh in the poſ- " ſeſſion of an eternal day."

If the knowledge of religion be thus efficacious in forming, influencing, and animating every nobler power and affection of our nature; inſtruction in that goſpel, which tends to generate, and inculcate a proper ſenſe of it upon the mind, ſhould, without a doubt, form a diſtinguiſhed part in every perfect plan of education.

And this on account of the tranſcendent excellency of the religion, which is contained in that goſpel.

For, as the religion of nature calls us to the contemplation of the wonders of creation, that in them we may ſeek our great creator, and having found him, adore him with a reaſonable ſervice; the religion of the goſpel moſt powerfully invites us to conſider the ſurpaſſing wonders of his goodneſs, that we may love him, and riſe to a participation of his joy.

The religion of the goſpel deſcribes each public and private virtue with all ſimplicity and plainneſs; and at the ſame time, with that majeſtic and affecting eloquence, which with irreſiſtible energy captivates the ſoul. Inſtruction in the religion of the goſpel, will therefore tend to form the manners of the monarch, the ſtateſman, the father, and the friend.

And if there be reaſonable ground for our belief, that the event will verify the moſt important article of the chriſtian faith: If our hope be juſtly founded, that ſome future day ſhall behold us riſing from the bed of death, ſhall behold us burſting from the gloomy darkneſs of the grave, to the enjoyment of an everlaſting

light of life; the religion of the goſpel, being thus ſuited to the circumſtances of all men, demands the early attention of all, whatever be that rank or ſituation, in which the over-ruling providence of God hath placed them.

Although therefore it be granted, that the calling the attention of youth to the intricacies of theological controverſy would be unprofitable and unwiſe; becauſe it might prevent them from engaging in thoſe uſeful and manly ſtudies, which are more adapted to their rank and proſpects; yet ſurely it muſt be allowed, that a few weeks application to the pure and perfect word of God would be highly beneficial to them; as it would tend to confirm them in that juſt and honourable practice without which, titles and diſtinctions are leſs than empty ſounds.

With reſpect to that claſs of ſtudents in our univerſities, whoſe views are directed to the church, there is ſurely no occaſion that any thing be ſaid, to ſhew the propriety, and even neceſſity, of an early application to the ſtudy of that religion, which, in conſequence of their profeſſion, they will hereafter be called upon to preach to the people committed to their charge.

As an academical degree is generally eſteemed one of the requiſite qualifications, for admiſſion into the miniſtry; the moſt ſuitable ſeaſon for attending a courſe of lectures on the goſpels, will in this caſe be immediately ſubſequent to the time of their commencing bachelors of arts. The underſtanding of the pupil informed by ſcience, his judgment matured by habits of reflection, his ſpirit of inquiry rouſed into activity, in conſequence of having ſucceſsfully explored the regions of mathematical and philoſophical truth, will at this time

time happily co-operate with the tutor's inſtructions; while the riſing ambition of diſtinguiſhing himſelf in his profeſſion will inſpire him with the deſire of laying deep and ſure, what ought to be eſteemed the firm foundations of his future eminence in the church.

Nor let it be objected, that the expences attendant upon a univerſity education are already ſo great, that the unavoidable augmentation of them in conſequence of a longer reſidence in college, will be received by the friends of youth with murmuring and diſcontent.

It is not to be ſuppoſed that there is a father in England, who would object even to a quarter's prolongation of reſidence, when the advantage propoſed is inſtruction in that ſcience, which may ſhortly become his ſon's immediate profeſſion.

The biſhops themſelves, when the apprehenſions of hereſy and of a repeal of the laws requiring ſubſcription are out of the queſtion, are the loudeſt in complaining of the groſs ignorance of academical youth with reſpect to theological knowledge, and of their utter inſufficiency for the performance of that ſacred office, which requires a preparation commenſurate to the acknowledged importance of the truſt. Yet we have never heard, that they have recommended or encouraged, at either of the univerſities, an attention to that ſpecies of knowledge, which if aſſiduouſly cultivated would effectually remove this reproach. Perhaps the name of archbiſhop Secker ſhould be excepted; upon whoſe advice and encouragement, the preſent divinity profeſſor at Oxford hath inſtituted a courſe of theological lectures, according to a plan which has been lately offered

to the public; * a courſe, which, though it evidences the confummate learning of the very worthy profeſſor, muſt unavoidably fail in attracting any conſiderable degree of the pupil's attention; and alſo tends to the diſcouragement of that generous principle of free inquiry, without which, all reſearches into the ſcriptures, at ſo early a time of life, will be entered upon with diſſatisfaction and diſguſt. With a view perhaps to a ſimilar inſtitution at Cambridge, the rev. Dr. Porteus, at the time of the commencement 1767, preached an admirable ſermon in the univerſity church. In the year 1768, the author, without the encouragement or ſuggeſtion of any perſon whatſoever, entered upon his preſent courſe of lectures; which, from the time of their firſt inſtitution to the preſent moment, have been uniformly oppoſed by the majority of the heads of houſes, and almoſt every prelate who has the leaſt connection with the place. Let the plan propoſed in theſe papers be compared with that of the Oxford profeſſor, and the reaſon of ſuch oppoſition may probably appear; at leaſt, every intelligent layman muſt perceive, that the youth, who is formed upon the model of the Oxford mode of inſtruction, will in all probability dutifully acquieſce in that ſyſtem of opinions, which, being firſt fabricated by a few of the prieſthood in the ages of comparative darkneſs, ſoon received the ſanction of eccleſiaſtical authority, and is now unhappily confirmed by the law of the land: while

[* See " Reflections upon the ſtudy of divinity. To which are ſubjoined heads of a courſe of lectures. By Edward Bentham, D. D. King's profeſſor of divinity in Oxford." 8vo. 1771.]

while the ſtudent in the goſpels, though under the moſt vigilant direction, might be diſpoſed to wiſh, or perhaps hereafter to aim at introducing a more ſtriking reſemblance between the religion of his country, and the abſolutely pure and perfect word of the invariable God.

Theſe conſiderations, united with his own experience, have induced the author to conjecture, that the biſhops of the church of England have objections to the ſtudy of the ſcriptures, under any form or direction, of a like nature with thoſe, which were known to have haunted their papal predeceſſors: that, as in former times, the pontifical powers ſeemed apprehenſive, that, an inquiry into the operations of nature might ſhake down the philoſophy of Moſes, their lordſhips are alarmed, leſt a mode of inveſtigation, which ſucceeded ſo happily when the WORKS of God were the ſubject, might, if reſolutely purſued in the caſe of his WORD, prove fatal to that ſyſtem of theological opinions, which, for certain reaſons not proper to be diſcuſſed upon the preſent occaſion, they now ſo ſtrenuouſly uphold.

It has been objected, as an argument againſt adopting the plan which is recommended in theſe papers, that the emoluments, annexed to the office of univerſity tutors, are at preſent too ſmall to induce them to enter upon additional labours, which in the lecturer's example they have ſeen ſo unhandſomely requited. This objection is acknowledged to be of ſome weight; but then it ſhould ſeem to be the duty of the biſhops to encourage a perſuaſion in the minds of the tutors, that an attention to the advancement of chriſtian knowledge in their reſpective ſocieties would recommend

them to the favour of their eccleſiaſtical ſuperiors. Their lordſhips have frequently interfered in matters of a leſs momentous concern: and therefore it would not be to their diſcredit to employ their authority and influence (which have never been more extenſive in the univerſities than at preſent) in rouſing the attention of thoſe learned bodies, to the ſtudy of the almoſt antiquated word of God. Their dependants would ſoon follow their example; men, who have laid themſelves under a kind of obligation of doing ſomething themſelves by their zeal in oppoſing or obſtructing what others have attempted, would eagerly ſeize the opportunity, and vindicate their characters from that reproach, which at preſent they unqueſtionably deſerve.

But if relying (it may be with a fatal ſecurity) upon that degree of power, which is annexed, for very different purpoſes, to their elevated rank, their lordſhips ſhall invariably perſiſt in the practice of ſtifling every effort, which is calculated to inform the underſtanding, and to improve the heart; let them reflect, that as ſuch conduct in religious concernments is contrary to their character as guardians of a proteſtant church; ſo, in the end, it muſt derive upon them the juſt indignation and reſentment of every friend to the real intereſts of mankind.

HINTS propoſed to the conſideration of ſtudents of the goſpel; explaining the deſign of the annexed ſcheme of Harmony; and pointing out a compendious method of acquiring a comprehenſive knowledge of all thoſe doctrines and injunctions, which Jeſus recommended to the attention and obſervance of his diſciples.

THE preceding remarks and delineation may ſuffice for an account of the method obſerved by the author, in his lectures. It will not be improper to add ſome hints for the benefit of thoſe, who may approve the plan and the annexed harmony, at the ſame time that they purſue theſe ſtudies without an aſſiſtant.

Let the ſtudent provide himſelf with a quarto book of blank paper: the right-hand pages of which muſt be ruled, ſo as to be divided into ſix nearly equal columns; as in the ſpecimen, which is added at the cloſe of this pamphlet.

Let his firſt employment be to read the quantity of ſcripture, which is contained in

in one line of the following Harmony, in the original. He muſt endeavour to render himſelf maſter of the language in this period. If any difficulties ſhould ariſe, either with regard to the meaning of words, or their conſtruction, he muſt apply to the uſual aſſiſtances for information. Among theſe, he may conſult Vigerus de Idiotiſmis græcæ dictionis, the Ellipſes of Bos, Leigh's Critica Sacra, Stockius's Clavis, the Lexicon of Paſor; and above all, the lately publiſhed Lexicon of Parkhurſt *.

Let

* The choice of an edition of the greek Teſtament is a matter of ſome moment. The folio edition of Dr. Mill, by Kuſter, is well known. Bengelius's quarto edition printed in 1734, and his ſmaller edition printed in 1762, are highly valuable; but the duodecimo editions of Wetſtein appear to be far ſuperior to all others with reſpect to general uſe. As various readings of importance may ſometimes be contained in the portions of ſcripture under conſideration; the prolegomena and canons of criticiſm prefixed to theſe editions of Wetſtein, are not unworthy of the ſtudent's notice: but if he is deſirous of further information in theſe matters, the valuable little treatiſe of Erneſtus de inſtitutione interpretis novi Teſtamenti, Michaelis's introductory lectures to the ſtudy of the greek Teſtament, and the prolegomena to the folio edition of Wetſtein will afford him ample ſatisfaction.

Let him in the ſecond place, be careful to inveſtigate the general ſenſe of the paſſages, referred to in each evangeliſt, either by his own reflection, or by the aid of paraphraſes. And here it may be obſerved, that among the many performances of this ſort, the beſt is that, which we owe to the labours of the learned and judicious Dr. Clarke.

The ſtudent, being now ſuppoſed to be a competent judge of the matter contained in one of theſe lines of references, may, with great improvement to himſelf, digeſt the ſubſtance of what the evangeliſts have written in this period into one paragraph, expreſſed in his own words, and containing all the particulars worthy of obſervation, which are found in each.

This paragraph is to be tranſcribed into the left hand page of the paper book; and in the continuation of the cloſing line of the account, upon the right hand ruled page, muſt be ſet down, in their proper columns, the references as contained in the ſubjoined Harmony.

If any expreſſions, which lead to a diſcovery of the important circumſtances of time and place, ſhould occur, they are diligently to be attended to; and all ſuch circumſtances of time and place are to be noted in the fifth and ſixth columns of the ruled paper*.

The ſtudent's next employment ſhould be, by the help of the parallel places immediately ſubjoined to the text in the editions of Dr. Mill and Wetſtein, to explore the moſt remarkable paſſages of ſcripture, which tend to explain or illuſtrate the portion of the goſpels under his conſideration; theſe he may ſet down in ſmaller figures, in thoſe columns which remain unoccupied either by the narration of the evangeliſts, or by the notes of time and place.

Although much is now done, the ſtudent is not to conſider himſelf as arrived at the termination of his labours. The import of particular words and ſentences is now to be inquired

* The author thinks it incumbent upon him to confeſs, that he has taken the hint of his fifth and ſixth columns from the Harmony of Pilkington.

inquired into: alluſions to jewiſh or heathen rites and cuſtoms are to be diligently noted; the peculiar phraſeology, and highly figurative diction, (which more or leſs occurs in all the evangeliſts, and prevails more eſpecially in almoſt every verſe of St. John) will require the moſt earneſt attention in all who have a deſire to know, and the courage* to inveſtigate, the goſpel truths. In the proſecution of this part of the plan, the concordances of Stephens and Schmidius, and in caſe theſe cannot be obtained, the Cambridge concordance, or that of Cruden, will prove of great advantage. Books deſcriptive of the boundaries and climate, the natural produce, and peculiar cuſtoms of the eaſtern nations, will be highly uſeful. The faithful narratives of judicious travellers have already been found to throw conſiderable light upon ſeveral paſſages, which had formerly eluded the efforts of the moſt celebrated commentators;

* See a little tract of biſhop Hare frequently reprinted, intitled, "Difficulties and diſcouragements, which attend the ſtudy of ſcripture in the way of private judgment."

tators; a race of men, who in general have been more ſtudious of eſtabliſhing certain ſyſtems, to which they have been attached by education and intereſt, than of inveſtigating, with diligence and a ſpirited impartiality, thoſe aids from natural and civil hiſtory, which might lead us to a more accurate comprehenſion of the ſacred code.

Theſe means of information, under the direction of a ſound underſtanding and a good heart, at length will lead the ſtudent in the ſcriptures to a reaſonable perſuaſion of his having attained to the knowledge of that one ſenſe, which the writers intended their words and ſentences ſhould bear. An inquiry into which, if in order of time it precedes the formation of every ſyſtem or opinion whatſoever, muſt naturally terminate in a full comprehenſion of the truths contained in the word of God; and if conſcientiouſly and intrepidly perſiſted in by every ſtudent in the ſcriptures, would lead by peaceful ſteps to that happy uniformity of ſentiment in all important points, which cannot be effected by the alluring proſpects of worldly greatneſs, nor impoſed by the force

force of temporal terrors on the free-born mind *.

Whatever

* The author hopes, that it will not be eſteemed preſumption in him to name a few of thoſe commentators and philologiſts, who in his judgment have laboured moſt ſucceſsfully in the elucidation of this part of the holy ſcriptures.

The Francfort edition of Le Clerc's tranſlation and emendations of Hammond's notes and paraphraſe on the new Teſtament is ſo valuable, that it almoſt ſuperſedes the uſe of other commentators. Whitby, however, Grotius, the Fratres Poloni, and Poole's Synopſis, may be named in this liſt. With reſpect to matters of philology and criticiſm, the author is ſenſible of having found ſo great advantage from the following books, that he cannot but recommend them to the attention of every diligent ſtudent in the goſpels. Elſneri Obſervationes ſacræ. Obſervationes ſacræ Georgii Davidis Kypke. Krebſii Obſervationes in novum Teſtamentum e Flavio Joſepho. Obſervationes Philologico-criticæ Eliæ Palairet. Raphelii Annotationes in ſacram ſcripturam; the notes of Alexander More and others, collected into two ſmall volumes by Fabricius; and Percy's Key to the new Teſtament.

The works of Lightfoot are indiſpenſably neceſſary, in order to acquire an acquaintance with jewiſh rites and cuſtoms. The names of the moſt approved travellers into the eaſtern countries are well known. The Prelections of biſhop Lowth upon the hebrew poetry ſhould be diligently ſtudied. The merit of this performance is ſo univerſally acknowledged, that it is almoſt

Whatever texts of ſcripture, whatever obſervations of his own or of others, either critical, or explanatory of paſſages in the evangeliſts, ſhall appear worthy of being recorded, may be tranſcribed from the rough draughts of the ſtudent, into an interleaved teſtament, a line being drawn under a leading word of the ſentence to mark the intention of a reference.

In order to put this matter in the cleareſt light, we will ſubjoin a ſpecimen of the Harmony, completed in the manner here recommended to the Student, which may ſerve as a model for his future labours.

Let

moſt needleſs to inform the ſtudent, that the right reverend author hath evidenced the moſt conſummate knowledge of his ſubject, united with uncommon ſtrength of judgment, and happieſt elegance of expreſſion, in that celebrated work. The two volumes of the new introduction to the ſtudy and knowledge of the new Teſtament, publiſhed by the reverend Dr. Harwood, have raiſed an ardent expectation of a third from the ſame ingenious hand. Under this head, it may not be amiſs to take notice of Mr. Harmer's Obſervations on divers paſſages of ſcripture, illuſtrating them by means of circumſtances incidentally mentioned in books of voyages and travels into the eaſt. 2 vols. 8vo. ſecond edit. 1776. as a book which may be peruſed with conſiderable improvement.

Let us chuſe for inſtance the 37th line of references. In this we find St. Luke to be the ſole narrator. The firſt care of the ſtudent then will be to read the 22d, 23d, and 24th verſes of the ſecond chapter of St. Luke in the original. Upon inſpection into the folio editions of Mill and Wetſtein, ſome doubts may ariſe whether αυτων, or αυτε, in verſe 22d, be the more authentic reading; or whether, with Bengelius, we ſhould not with more propriety reject them both. The preſent inſtance is not a matter of very great importance, nor is the ſtudent yet to be ſuppoſed properly qualified for the accurate diſcuſſion of ſuch points: but caſes may occur, wherein an habitual ſkill of weighing thoſe evidences, which have been brought in ſupport of each various reading, from the mere authority of manuſcripts and verſions, will be found to be an attainment of no ſmall value.

The ſtudent, after having rendered himſelf maſter of the language in this period, in the next place turns to the paraphraſe of Clarke. He diligently compares it with the original and the engliſh tranſlation; and, by the help of both, is ſufficiently pre-

pared to digeſt the contents of theſe three verſes, into one paragraph, drawn up with as much conciſeneſs as poſſible, in his own words, and expreſſed in ſomewhat of the following manner.—" At the concluſion of the days of Mary's ſeparation, the child Jeſus is preſented to the Lord, in the temple at Jeruſalem; at the ſame time his mother offers thoſe ſacrifices for her purification, which were enjoined by the law of Moſes."

This paragraph, together with its proper reference, is to be inſerted into the paper book, in the manner before deſcribed.*

As

* It may be objected, that this part of the ſtudent's employment might with more propriety be deferred, until by the help of references and commentators he is better able to inveſtigate the ſenſe of the paſſage which he is now conſidering: but we are to reflect, that the ſole end of the preſent ſcheme is the improvement of the ſtudent; and in order to effect this purpoſe, he ſhould always (to uſe the words of Taylor) carry all the light he can before him. The method of deſcending from a general, though imperfect, acquaintance with the author's intention in any writing, to the explication of particular words and phraſes, will often be found

As the ſtudent finds, that this preſentation and offering were made at an accuſtomed time, from the expreſſion οτε επλησθησαν αι ημεραι, &c. he conſults the parallel places in Mill, or thoſe contained in the duodecimo edition of Wetſtein: from thence he is directed to turn to the twelfth chapter of Leviticus; where he will find the time of purification, after the birth of a male, to be at the cloſe of the three-and-thirtieth day from the circumciſion of the child, and at the cloſe of the fortieth from the birth. If, therefore, the birth of Jeſus be fixed for the twenty-fifth of September, he may put down the third of November, in the fifth column of the ruled page, as the day, on which the facts in queſtion were performed. In the twenty-ſecond verſe of this chapter of St. Luke, he will find his authority for putting down Jeruſalem in

found to be more eaſy, than the aſcent from the examination of particular words and ſentences to the general import of the whole. Mr. Locke's preface to his "Paraphraſe and notes on ſome of the epiſtles of St. Paul," which the author of theſe papers, again and again, recommends as the moſt ſenſible performance ever written upon the ſubject of interpretation, ſets this matter in the cleareſt light.

the ſixth column, as the place of theſe tranſactions. The abovementioned chapter of Leviticus, recording that commandment which was the foundation of the latter of theſe inſtitutions, may appear worthy of being put down in one of the vacant columns: it is accordingly inſerted in the firſt. There now remain only two columns unoccupied, viz. the ſecond and the fourth; in which Exod. xiii. 11—17, and Numbers xviii. 15—18, (the firſt deſcribing the reaſon of the rite of preſentation, and the latter confirming or throwing further light upon it) may be noted down.

The ſtudent will obſerve, that the teſtimonies of Tacitus, Suetonius, Joſephus, Philo, as well as the obſervations of Lightfoot, may be referred to with advantage: but he is adviſed to be ſparing in ſuch references, as they may call his attention from the more important illuſtrations, which may be deduced from the words of holy ſcripture.

Our next ſtep muſt be to conſult the commentators, and thoſe other authors, who may have contributed their aſſiſtance towards the elucidation of the paſſage now before

before us. As this is intended only as a ſpecimen, it is unneceſſary to be diffuſe in this part of the explication. It will be ſufficient to obſerve, that, in the philological and critical notes of Palairet, the ſtudent will find ſome juſt obſervations upon the propriety of the words ανηγαγον and παρασησαι in this place: that by the help of Elſner's obſervations he will perceive, the rite of purification upon ſuch occaſions was not peculiar to the jewiſh people: and that, from Lightfoot, and Schoetgenius in his Horæ Hebraicæ et Talmudicæ, as well as from the original inſtitution of the law, he will be able to diſcern the lowly ſituation of Joſeph and Mary, in their humble offering; which was much inferior in value, to what in ſimilar circumſtances was enjoined to the rich.

The ſtudent's own good ſenſe will enable him to ſelect, from the numerous tribes of commentators, ſuch obſervations as are moſt worthy of being attended to and recorded; theſe at his leiſure he may tranſcribe into his interleaved Teſtament, having previouſly drawn a line under the words to be com-

mented upon, as in the preſent inſtance under the words καθαρισμὸς, ἀνηγαγον, and παραζῆσαι, in order to call his attention to his notes, upon a ſubſequent reading of this paſſage.

The method of procedure, which has thus been exemplified in the 37th line of references, is to be purſued through every line of the annexed harmony.

If in the line of references there be found portions of two, or of three, or of all the evangeliſts, as in the 54th line of references (where the preaching of John is treated of;) the ſtudent muſt ſeparately attend to the various readings, the language, and the paraphraſe of each evangeliſt, before he digeſts them into a paragraph of his own. And here, as ſix columns may not be ſufficient to comprehend in one line all the paſſages he would wiſh to have referred to, together with the circumſtances of time and place; he may find room for ſuch additional references, by adopting the method which is exemplified in the 41ſt line of the ſpecimen of the completed Harmony.

The

The author is not without his apprehenſions, that the labour neceſſary for the execution of ſuch a comprehenſive ſcheme, as is now recommended, may be conſidered as an objection to his plan. He truſts, however, that the preceding mode of ſtudy will, upon experience, be found to be far leſs irkſome, than the pains of toiling through a ſea of commentators, expoſitors, fathers, ſchoolmen, councils; and far leſs laborious, at the ſame time much more pleaſing, than the taſk of acquiring an acquaintance with the firſt elements of thoſe philoſophical ſtudies, which our alma mater hath, with ſo much wiſdom, recommended to the attention of her ſons.

The fruits of ſuch induſtry, continued through the other parts of ſcripture, will be, as far as relates to all neceſſary points, a thorough acquaintance with, and a perfect knowledge of, our Bible: a book, which contains whatever is profitable for doctrine, for inſtruction, and reproof; and which, among its other epithets and titles deſcriptive of its worth, may juſtly be ſtiled, in the words of the immortal Chil-

lingworth, the RELIGION OF PROTESTANTS.*

The

* This celebrated aſſertion of the renowned Chillingworth, that "the Bible, the Bible only, is the religion of proteſtants;" appears to be but imperfectly comprehended, even in theſe more enlightened times.

If indeed, by the term "religion," we are to underſtand a particular form of church government, and mode of public worſhip; we muſt be compelled to allow, that the aſſertion is by no means true; as no obligatory inſtitution, with reſpect to either of theſe points, is to be found in any part of the ſacred code; which only contains a general intimation and advice, that all things in public worſhip be conducted with decency and order.

But if the term "religion" is made uſe of to denote a collection of doctrines, and precepts, relating to the regulation of human life; the aſſertion of Chillingworth is moſt accurately juſt: and though much has been ſaid upon the reſpect which is due to eſtabliſhed opinions; yet it is not to be ſuppoſed, that any member of our church would have the confidence to deny the ſupreme authority of the ſcriptures in all controverſies of faith. With reſpect to opinions of a religious nature, the ſcriptures ſhould be conſidered, not merely as our ultimate, but as our only guide; no human interpretation is of any force, ſhould it contradict theſe ſcriptures: and of the juſtneſs or propriety of the interpretation, utterly regardleſs of the deciſions of collective bodies of men, INDIVIDUALS are unqueſtionably to judge for themſelves. Religion, when we conſider it either as a principle of action, or as a perſuaſion of the truth of certain doc-

trines,

trines productive of such principle, is a merely PERSONAL concern. The evident and chief purpose of the gospel is to hold forth the promise of an everlasting life to every sincere and conscientious observer of its doctrines, while it menaces the future vengeance of an offended deity against every contriver and perpetrator of evil; and the effect of these motives upon the minds of men will depend, not upon the determinations of councils, and synods, but, upon the degree of evidence and importance, with which the truth of God shall manifest itself to the conscience of the believer.

It is therefore in defiance of reason and the common rights of mankind, that coercive or attractive powers are employed to produce an uniformity of sentiment in matters of doctrine; the effort itself is the effort of the worst species of tyranny, and the general success evinces the folly of the attempt. An uniformity of profession may perhaps be effected; and such uniformity would be an infallible criterion of a total disregard to all vital religion; and an unequivocal token of the utter profligacy and degeneracy of the times. To the production of the religious principle, the noblest characteristic of man's nature, there is undoubtedly required the free and full exertion of man's reason; and as a difference in education and course of life, with innumerable other circumstances, will naturally produce a diversity of opinion, with respect to any subject, wherein the reason and the passions of our species are concerned; so a diversity of sentiment may reasonably be expected, and may safely be tolerated, with respect to the interpretation of scripture, among those, who yet may agree in submitting to the same mode of ecclesiastical discipline, in worshipping the same God, and in expressing their gratitude to him for the same redeemer.

If

If it be objected, that were this freedom of inquiry allowed in its fulleſt extent, ſuch diverſities of opinion would ariſe, as might be prejudicial to the real intereſts of religion, and occaſion diſſenſions dangerous to the ſtate. It may, in anſwer, be obſerved, that a freedom, ſimilar to that contended for in matters of religion, has for ſome time been allowed with very great advantage, in ſubjects of a philoſophical kind; and that a diverſity of opinion with reſpect to the fundamental principles of civil ſociety, has never, even in the worſt of times, been conſidered by the legiſlature, as deſtructive of its ſecurity. On the contrary, it has always been found upon experience, that the ſtrength of reaſon and argument, has at length borne down all oppoſition, in matters which are naturally ſubject to their juriſdiction; and that the force of laws, aſſiſted by penal inflictions, has always effected the purpoſe of their inſtitution, unaided by a political creed. Should the diverſities of opinion become more numerous (which perhaps is ſcarcely poſſible) in conſequence of a complete toleration, and an utter abolition of the antichriſtian practice of ſubſcription, it would not from thence neceſſarily follow, that the ſum total of real diſſenſions and animoſities would be therefore increaſed, as a diverſity of opinion proceeds from the natural, or ſuperinduced diverſity of men's minds, while our religious diſſenſions are to be rather accounted for from thoſe emoluments, which are annexed to ſome opinions in preference to others, without any real ground or ſubſtantial reaſon for ſuch preference. Convinced perhaps by an experiment fairly tried, that an intire uniformity of ſentiment can never be effected, mankind would learn to be more candid and temperate in their religious diſquiſitions; and the athanaſian, the arian, and the ſocinian, united by

an

an approbation of the ſame form of eccleſiaſtical diſcipline, might wave the inſertion of their diſcriminating opinions into the forms of public worſhip; and conſent, however divided in points comparatively of ſmall importance, to meet together in the houſe of God as friends. And ſurely, if they are united in a belief of the ſame redeemer; are guilty of no real offence againſt the civil inſtitutions of their country; if their characters are marked by a juſt and honourable deportment, they are equally intitled to all the privileges and immunities of a proteſtant eſtabliſhment; ought equally to be reſpected by mankind for their ſocial virtues; and, if truly pious, ſhould be reputed alſo equally beloved by their God.

Nor is there any reaſon to be apprehenſive, that, were a complete toleration allowed, or an equal encouragement indifferently afforded to every religious opinion, which is formed upon a private interpretation of ſcripture, the purity or ſimplicitly of the chriſtian faith would ſuffer from ſo generous an indulgence. "In ſuch circumſtances we might reſt aſſured, (to uſe the expreſſive language of Dr. Hallifax's very able and ingenious correſpondent) that right reaſon would ultimately prevail; that one TRUTH like one SUN, however it might for a time be forced to combat with clouds and tempeſts, would at laſt break forth, diſpel the darkneſs of ſophiſtry and error, and diffuſe an irreſiſtible luſtre, and happy ſerenity over the whole chriſtian world.*"

[* See "A letter to Dr. Hallifax, upon the ſubject of his three diſcourſes preached before the univerſity of Cambridge, occaſioned by an attempt to aboliſh ſubſcription to the xxxix articles." the ſecond edition, 1772, p. 32.]

In

IN the following ſcheme of Harmony, the figures 1—5 in the firſt line of reference imply, that the ſtudent is to read from the beginning of the firſt verſe of the firſt chapter of St. Luke, to the beginning of the fifth verſe in the ſame chapter; or in other words, from the firſt verſe incluſive to the fifth verſe excluſive. The 8th line of reference points out to him, that he is to read from the beginning of the fifth verſe to the beginning of the eighth: and ſo on for the reſt. The reference marked by III 23—, denotes, that he is to read from the beginning of the 23d verſe of the third chapter of St. Luke, to the end of that chapter. It will ſometimes happen that the ſame verſe is quoted more than once,—ſuch reference denotes, that the verſe in queſtion contains doctrines or tranſactions, which are the ſubject of ſeparate verſes in the other evangeliſts; or ſuch a diverſity of matter, as may not unprofitably be dilated into ſeparate paragraphs, although there ſhould be but one narrator of ſuch facts or doctrines.

THE

	Matt. I	Mark I	Luke I	John I
1			1 - 5	
2				1 - 6
3				9 - 12
4				12 - 14
5				14 - 15
6				16 - 17
7				17 - 19
8			5 - 8	
9			8 - 13	
10			13 - 18	
11			18 - 21	
12			21 - 23	
13			23 - 24	
14			24 - 26	
15			26 - 34	
16			34 - 39	
17	18 - 19			
18			39 - 46	
19			46 - 56	
20			56 - 57	
21			57 - 59	
22			59 - 65	

	Matt. I	Mark I	Luke I	John I
23			67 - 80	
24	18 - 20			
25	20 - 24			
26	24 - 25			
27			65 - 67	
			II	
28			1 - 4	
29			4 - 6	
30	1 - 18			
			III	
31			23 - .	
			II	
32	25 - .		6 - 8	
33			8 - 13	
34			13 - 15	
35			15 - 21	
36	25 - .		21 - 22	
37			22 - 25	
38			25 - 33	
39			33 - 36	
[illegible]			36 - 39	

	Matt. II	Mark I	Luke II	John I
41	1 - 4			
42	4 - 7			
43	7 - 9			
44	9 - 12			
45	12 - 13			
46	13 - 16			
47	16 - 19			
48	19 - 22			
49	22 - .		39 - 40	
50			40 - 41	
51			41 - 51	
52			51 - .	
			I	
53			80 - .	
	III		III	
54	1 - 4	1 - 5	1 - 7	6 - 9
55	4 - 5	6 - 7		
56	5 - 7	5 - 6		
57	7 - 11		7 - 10	
58			10 - 15	
59			15 - 16	
60	11 - 13	7 - 9	16 - 18	

	Matt. III	Mark I	Luke III	John I
61	13 - 16	9 - 10		
62	16 - .	10 - 12	21 - 23	
63				15 - 16
	IV		IV	
64	1 - 12	12 - 14	1 - 14	
65				19 - 29
66				29 - 35
67				35 - 42
68				42 - 44
69				44 - 46
70				46 - .
				II
71				1 - 12
72				12 - 13
73				13 - 14
74				14 - 18
75				18 - 23
76				23 - .
				III
77				1 - 4
78				4 - 7
79				7 - 9

	Matt. XIV	Mark VI	Luke III	John III
80				9 - 18
81				18 - 22
82				22 - 23
83			18 - 19	23 - 25
84				25 - 27
85				27 - .
86	3 - 6	17 - 21	19 - 21	
	IV			IV
87	12 - 13			1 - 4
88				4 - 10
89				10 - 13
90				13 - 16
91				16 - 19
92				19 - 25
93				25 - 28
94				28 - 31
95				31 - 35
96				35 - 40
97				40 - 43
		I	IV	
98	12 - 13	14 - 15	14 - 16	43 - 44

	Matt. IV	Mark I	Luke IV	John IV
99			16 - 23	
100			23 - 28	
101			28 - 31	
102				43 - 47
103				46 - .
104	13 - 17	14 - 15	31 - 33	
105	17 - 18	15 - 16		
			V	
106	18 - 19	16 - 17	1 - 4	
107			4 - 8	
108	19 - 23	17 - 21	8 - 12	
			IV	
109		21 - 23	31 - 33	
110		23 - 27	33 - 36	
111		27 - 29	36 - 38	
	VIII			
112	14 - 16	29 - 32	38 - 40	
113	16 - 18	32 - 35	40 - 42	
114		35 - 38	42 - 43	
115		38 - 40	42 - .	
			XIII	
116			10 - 14	

	Matt. VIII	Mark IV	Luke XIII	John
117			14 - 18	
118	18 - 19	35 - 36		
			IX	
119	19 - 21		57 - 59	
120	21 - 23		59 - 61	
121			61 - .	
			VIII	
122	23 - 28	35 - .	22 - 26	
		V		
123	28 - 33	1 - 14	26 - 34	
124	33 - .	14 - 18	34 - 38	
125		18 - 20	38 - 40	
126		20 - 21	39 - 40	
	IX			
127	1 - 2	21 - 22	40 - 41	
		II	V	
128		1 - 3	17 - 18	
129	2 - 9	3 - 13	18 - 27	
130		13 - 14		
131	9 - 10	14 - 15	27 - 29	
132	10 - 11	15 - 16	29 - 30	
133	11 - 12	16 - 17	31 - 32	

	Matt. IX	Mark II	Luke V	John
134	12 - 14	17 - 18	31 - 33	
135	14 - 16	18 - 21	33 - 36	
136	16 - 18	21 - 23	36 - 39	
137			39 - .	
		V	VIII	
138	18 - 20	22 - 25	41 - 43	
139	20 - 23	25 - 35	43 - 49	
140		35 - 37	49 - 51	
141	23 - 27	37 - .	51 - .	
142	27 - 32			
143	32 - 35			
	IV			
144	23 - 25			
145	25 - .			
	V	III	VI	
146	1 - 2	13 - 14	12 - 13	
147	1 - 2	13 - 20	13 - 17	
148	1 - 2		17 - 18	
149	2 - 11		20 - 22	
150			24 - 26	
151	11 - 13		22 - 24	
152			26 - 27	

	Matt.	Mark	Luke	John
	V		XIV	
153	13 - 14		34-	
			XI	
154	14 - 16		33 - 34	
	VI			
155	22 - 24		34 - 37	
	V			
156	16 - 17			
			XVI	
157	17 - 21		17 - 18	
158	21 - 23			
159	23 - 25			
160	25 - 27			
161	27 - 29			
162	29 - 31			
163	31 - 33		18 - 19	
164	33 - 38			
			VI	
165	38 - 43		29 - 31	
	VII			
166	12 - 13		31 - 32	
	V			
167	43 - 45		27 - 29	

	Matt. V	Mark I	Luke VI	John
168	45 - .		32 - 37	
	VI			
169	1 - 7 1 - 16			
	VII			
170	1 - 3		37 - 39	
171			39 - 41	
172	3 - 6		41 - 43	
173	6 - 7			
174	13 - 15			
175	15 - 21		43 - 46	
176	21 - 22		46 - 47	
177	22 - 24			
178	24 - 26		47 - 49	
179	26 - 28		49 - .	
180	28 - .			
	VIII		VII	
181	1 - 2		1 - 2	
			V	
182	2 - 5	40 - 45	12 - 15	
183		45 - .	15 - 17	

	Matt. VIII	Mark II	Luke VII	John V
184	4 - 8		1 - 6	
185	8 - 10		6 - 9	
186	10 - 14		9 - 11	
187			11 - 16	
188			16 - 18	
189				1 - 2
190				2 - 5
191				5 - 10
192				10 - 14
193				14 - 17
194				17 - 19
195				19 - 24
196				24 - 30
197				30 - 33
198				33 - 36
199				36 - 39
200				39 - 41
201				41 - 45
202				45 - .
	XII		VI	
203	1 - 3	23 - 25	1 - 3	
204	3 - 9	23 - .	3 - 6	

	Matt. XII	Mark III	Luke VI	John
205	9 - 10	1 - 2	6 - 7	
206	13 - 11	1 - 3	6 - 8	
207	11 - 14	3 - 6	8 - 11	
208	14 - 15	6 - 7	11 - 12	
209	15 - 16	7 - 9	17 - 18	
210		9 - 11	19 - 20	
211	16 - 17	10 - 13	17 - 20	
212	17 - 22			
			XI	
213			1 - 2	
	VI			
214	7 - 9			
215	9 - 14		2 - 5	
216	13 - 14			
217	14 - 16			
218			5 - 9	
	VII			
219	7 - 9		9 - 11	
220	9 - 12		11 - 14	
221		20 - 22		
	XII			
222	22 - 24		14 - 15	

	Matt. XII	Mark III	Luke XI	John
223	24 - 25	22 - 23	15 - 16	
224	25 - 29	23 - 27	17 - 21	
225	29 - 30	27 - 28	21 - 23	
226	30 - 31		23 - 24	
			XII	
227	31 - 33	28 - 31	10 - 11	
228	33 - 38			
			XI	
229	38 - 39		16 - 17	
230	39 - 41		29 - 31	
231	41 - 43		31 - 33	
232	43 - 46		24 - 27	
233			27 - 29	
			VIII	
234	46 - .	31 - .	19 - 22	
			XI	
235			37 - 38	
236			38 - 42	
237			42 - 43	
238			43 - 44	
239			44 - 45	
240			45 - 47	

	Matt. XIII	Mark IV	Luke XI	John
241			52 - 53	
242			53 - .	
			VIII	
243			1 - 4	
244	1 - 4	1 - 3	4 - 5	
245	3 - 9	3 - 9	5 - 9	
246	9 - 10	9 - 10	8 - 9	
247	10 - 11			
				Luke X
248	11 - 18	11 - 13	10 - 11	23 - 25
249		21 - 24	16 - 18	
250	12 - 13	24 - 26	18 - 19	
251	24 - 31			
252		26 - 30		
			XIII	
253	31 - 33	30 - 33	18 - 20	
254	33 - 34		20 - 22	
255	34 - 36	33 - 35		
256	36 - 37	34 - 35		
			VIII	
257		10 - 11	9 - 10	
258		13 - 14		

	Matt. XIII	Mark IV	Luke VIII	John
259	18 - 24	14 - 21	11 - 16	
260	36 - 37			
261	37 - 44			
262	44 - 45			
263	45 47			
264	47 - 51			
265	51 - 53	VI		
266	53 - 58	1 - 4		
267	57 - .	4 - 7		
	IX			
268	35 - 36	6 - 7	X	
269	36 - .		2 - 3	
	X		IX	
270	1 - 5	7 - 8	1 - 2	
271	5 - 9	7 - 8	2 - 3	
272	9 - 11	8 - 10	3 - 4	
273	11 - 16	10 - 12	4 - 6	
			X	
274	16 - 19		3 - 4	
			XII	
275	19 - 21		11 - 13	

	Matt.	Mark	Luke	John
	X	VI	XII.	
276	21 - 26			
277	26 - 32		2 - 8	
278	32 - 43		8 - 10	
279			49 - 51	
280	34 - 37		51 - 54	
281	37 - 40			
			X	
282	40 - .		16 - 17	
			IX	
283		12 - 14	6 - 7	
	XI			
284	1 - 2			
			VII	
285			18 - 19	
286	2 - 4		19 - 21	
287			21 - 22	
288	4 - 7		22 - 24	
289	7 - 12		24 - 29	
			XVI	
290	12 - 16		16 - 17	
			VII	
291	12 - 13		29 - 31	
292	16 - 20		31 - 36	

	Matt. XI	Mark VI	Luke X	John VI
293	20 - 25		13 - 16	
			VII	
294			36 - 37	
295			37 - 39	
296			39 - 40	
297			40 - 44	
298			44 - 48	
299			48 - 49	
300			49 - .	
	XIV			
301	6 - 12	21 - 29		
302	12 - 13	29 - 30		
			IX	
303	1 - 3	14 - 17	7 - 10	
304		30 - 31	10 - 11	
305	13 - 14	31 - 33	10 - 11	1 - 5
306				5 - 8
307	13 - 15	33 - 35	11 - 12	
308	15 - 19	35 - 39	12 - 14	8 - 10
309	19 - 22	39 - 45	14 - 18	10 - 14
310				14 - 15
311	22 - 24	45 - 47		15 - 18

	Matt. XIV	Mark VI	Luke X	John VI
312	24 - 28	47 - 51		18 - 21
313	28 - 32			
314	32 - 34	51 - 53		21 - 22
315	34 - 35	53 - 54		21 - 22
316				22 - 26
317				26 - 28
318				28 - 30
319				30 - 34
320				34 - 41
321				41 - 43
322				43 - 47
323				47 - 52
324				52 - 60
325				60 - 64
326				64 - 66
327				66 - 67
328				67 - 70
329				70 - .
330	35 - .	54 - .		
331			1 - 2	
332			4 - 10	
333			10 - 13	

	Matt. XI	Mark VII	Luke X	John VII
334			17 - 21	
335	25 - 28		21 - 23	
336			23 - 25	
337	28 - .			
338			25 - 26	
339			26 - 29	
340			29 - 30	
341			30 - 36	
342			36 - 38	
343				1 - 2
	XV			
344	1 - 3	1 - 6		
345	7 - 10	6 - 8		
346		8 - 9		
347	3 - 7	9 - 14		
348	10 - 12	14 - 17		
349	12 - 15	.		
350	15 - 21	17 - 24		
351	21 - 22	24 - 25		
352	22 - 24	25 - 27		
353	24 - 26	25 - 27		
354	26 - 28	27 - 29		

	Matt. XV	Mark VII	Luke XII	John
355	28 - 29	29 - 31		
356	29 - 30	31 - 32		
357	30 - 31			
358		32 - 36		
359	31 - 32	36 - .		
		VIII		
360	32 - 35	1 - 6		
361	35 - 39	6 - 10		
362	39 - .	9 - 11		
	XVI			
363	1 - 2	11 - 12		
364	2 - 5	12 - 13	54 - 58	
365			58 - .	
			XIII	
366			1 - 2	
367			2 - 4	
368			4 - 6	
369			6 - 10	
			XII	
370			13 - 15	
371			15 - 16	
372			16 - 22	

	Matt. VI	Mark VIII	Luke XII	John VII
373	25 - 26		22 - 24	
374	26 - 27		24 - 25	
375	27 - 28		25 - 27	
376	28 - 31		27 - 29	
377	31 - 34		29 - 32	
378	34 - .			
379			32 - 33	
380	19 - 22		33 - 35	
			XVI	
381	24 - 25		13 - 14	
	XVI			
382	4 - 5	13 - 14		
			XII	
383	5 - 8	14 - 17	1 - 2	
384	8 - 13	17 - 22	1 - 2	
385		22 - 23		
386		22 - 27		
387				1 - 3
388				3 - 6
389				6 - 10
390				10 - 11

	Matt.	Mark	Luke X	John VII
391			38 - .	
392				11 - 14
393				14 - 16
394				16 - 19
395				19 - 21
396				21 - 25
397				25 - 28
398				28 - 30
399				30 - 32
400				32 - 33
401				33 - 35
402				35 - 37
403				37 - 40
404				40 - 44
405				44 - 50
406				50 - .
				VIII
407				1 - 3
408				3 - 6
409				6 - 10
410				10 - 12
411				12 - 13

	Matt.	Mark	Luke	John VIII
412				13 - 19
413				19 - 21
414				21 - 25
415				25 - 28
416				28 - 31
417				31 - 33
418				33 - 37
419				37 - 39
420				39 - 42
421				42 - 48
422				48 - 49
423				49 - 52
424				52 - 54
425				54 - 57
426				57 - 59
427				59 - .
				IX
428				1 - 3
429				3 - 6
430				6 - 8
431				8 - 10
432				10 - 13

	Matt.	Mark	Luke	John
				IX
433				13 - 17
434				17 - 18
435				18 - 24
436				24 - 26
437				26 - 30
438				30 - 34
439				34 - 35
440				35 - 39
441				39 - .
				X
442				1 - 6
443				6 - 7
444				7 - 11
445				11 - 14
446				14 - 16
447				16 - 17
448				17 - 19
449				19 - 22
450				22 - 24
451				24 - 26
452				26 - 31
453				31 - 34

	Matt. XVI	Mark VIII	Luke IX	John X
454				34 - 37
455				37 - 39
456				39 - 40
457	13 - 17	27 - 30	18 - 21	
458	17 - 20			
459	20 - 21	30 - 31	21 - 22	
460	21 - 22	31 - 33	22 - 23	
461	22 - 24	32 - 34		
462	24 - 26	34 - 36	23 - 25	
463	26 - 27	36 - 38	25 - 26	
464	27 - 28	38 - .	26 - 27	
		IX		
465	28 - .	1 - 2	27 - 28	
	XVII			
466	1 - 4	2 - 5	28 - 32	
467	4 - 5	5 - 7	32 - 34	
468	5 - 9	7 - 9	34 - 37	
469	9 - 10	9 - 10	36 - 37	
470		10 - 11		
471	10 - 14	11 - 14		
472		14 - 15		
473		15 - 16		

	Matt. XVII	Mark IX	Luke IX	John
474	14 - 17	16 - 19	37 - 41	
475	17 - 18	19 - 20	41 - 42	
476		20 - 25	42 - 43	
477	18 - 19	25 - 28	42 - 43	
478	19 - 22	28 - 30		
479			43 - 44	
480	22 - 24	30 - 33	43 - 46	
481		34 - 35	46 - 47	
482	24 - 25			
483	25 - .			
	XVIII			
484	1 - 6	33 - 38	47 - 49	
485		38 - 41	49 - 51	
486		41 - 42		
487	6 - 7	42 - 43		
			XVII	
488	7 - 8		1 - 3	
489	8 - 10	43 - 49		
490	10 - 12			
491	12 - 15			
492		49 - .		
493	15 - 19		3 - 4	
494	19 - 21			

	Matt.	Mark	Luke	John
	XVIII		XVII	
495	21 - 23		3 - 5	
496	23 - 35			
497	35 - .			
498			5 - 7	
499			7 - 11	
			XIII	
500			22 - 24	
501			24 - 29	
502			29 - 31	
503			31 - 33	
	XXIII			
504	37 - .		33 - .	
			XIV	
505			1 - 3	
506			3 - 5	
507			5 - 7	
508			7 - 12	
509			12 - 15	
510			15 - 16	
	XXII			
511	1 - 6		16 - 21	
512	6 - 8			

	Matt.	Mark	Luke	John
	XXII	X	XIV	
§13	8 - 11		21 - 25	
§14	11 - 14			
§15	14 - 15			
§16			25 - 28	
§17			28 - 31	
§18			31 - 34	
			XV	
§19			1 - 3	
§20			3 - 8	
§21			8 - 11	
§22			11 - .	
			XVI	
§23			1 - 8	
§24			8 - 10	
§25			10 - 13	
§26			14 - 16	
§27			16 - 19	
§28			19 - .	
	XIX		XVII	
§29	1 - 3	1 - 2	11 - 12	
§30			11 - 13	
§31			15 - 20	

	Matt. XIX	Mark X	Luke XVII	John X
532			20 - 22	
			IX	
533			51 - 54	
534			54 - 57	
535	1 - 3	1 - 2		40 - 41
536				41 - .
			XVIII	
537			9 - 15	
538	3 - 9	2 - 10		
			XVI	
539	9 - 10	10 - 13	18 - 19	
540	10 - 13			
			XVIII	
541	13 - 16	13 - 17	15 - 18	
				XI
542				1 - 4
543				4 - 7
544				7 - 9
545				9 - 11
546				11 - 14
547				14 - 16
548				16 - 17
549	15 - 16			

	Matt. XIX	Mark X	Luke XVIII	John XI
550	16 - 20	17 - 20	18 - 21	
551	20 - 22	20 - 22	21 - 23	
552	22 - 23	22 - 23	23 - 24	
553	23 - 24	23 - 24	24 - 25	
554		24 - 25		
555	24 - 26	25 - 27	25 - 27	
556	26 - 27	27 - 28	27 - 28	
557	27 - 30	28 - 31	28 - 31	
558	30 - .	31 - 32		
	XX			
559	1 - 17			
560				17 - 20
561				20 - 23
562				23 - 28
563				28 - 32
564				32 - 33
565				33 - 35
566				35 - 38
567				38 - 41
568				41 - 43
569				43 - 45
570				45 - 47

	Matt. XX	Mark X	Luke XVIII	John XI
571				47 - 49
572				49 - 53
573				53 - 54
574				54 - 55
575	17 - 20	32 - 35	31 - 35	
576	20 - 22	35 - 38		
577	22 - 24	38 - 41		
578	24 - 25	41 - 42		
579	25 - 29	42 - 46		
580	29 - 32	46 - 49	35 - 40	
581	32 - .	49 - .	40 - .	
			XIX	
582			1 - 5	
583			5 - 7	
584			7 - 9	
585			9 - 11	
	XXV			
586			11 - 12	
587	14 - 31		12 - 28	
588			28 - 29	
589				55 - 56
590				56 - .

	Matt. XXI	Mark XI	Luke XIX	John XII
591				1 - 2
592				9 - 10
593				10 - 12
594	1 - 4	1 - 4	29 - 32	
595	6 - 8	4 - 8	32 - 36	14 - 15
596	4 - 6			14 - 16
597				16 - 17
598	8 - 9	8 - 9	36 - 37	12 - 14
599				17 - 19
600	9 - 10	9 - 11	37 - 39	13 - 14
601			39 - 41	
602			41 - 45	
603				19 - 20
604	10 - 12	11 - 12		
605		11 - 12		
606	14 - 15			
607	15 - 17			
608	17 - 18	11 - 12		
609	18 - 20	12 - 15		
610	12 - 14	15 - 18	45 - 47	
	LuXXI			
611	37 - .	18 - 19	47 - .	

	Matt. XXI	Mark XI	Luke XX	John XII
612				20 - 23
613				23 - 25
614				25 - 27
615				27 - 29
616				29 - 31
617				31 - 34
618				34 - 37
619				37 - 39
620				39 - 42
621				42 - 44
622				44 - .
623		19 - 20		36 - 37
624	20 - 21	20 - 22		
625	21 - 23	22 - 25		
626		25 - 27		
627	23 - 24	27 - 29	1 - 3	
628	24 - 28	29 - .	3 - 9	
629	28 - 31			
630	31 - 33	XII		
631	33 - 40	1 - 9	9 - 16	
632	40 - 45	9 - 12	15 - 19	
633	45 - .	12 - 13	19 - 20	

	Matt. XXII	Mark XII	Luke XX	John
634	15 - 18	13 - 15	20 - 23	
635	18 - 23	15 - 18	23 - 27	
636	23 - 29	18 - 24	27 - 34	
637	29 - 31	24 - 26	34 - 37	
638	31 - 33	26 - 28	37 - 39	
639	33 - 34			
640	34 - 37	28 - 29		
641	37 - 41	29 - 32		
642		32 - 34	39 - 40	
643		34 - 35		
644	46 - .	34 - 35	40 - 41	
645	41 - .	35 - 38	41 - 45	
646		37 - 38		
	XXIII			
647	1 - 8	38 - 40	45 - 47	
648	8 - 13			
	VI			
649	1 - 5			
650	5 - 7			
651	16 - 19			
	XXIII			
652	13 - 14			

	Matt. XXIII	Mark XII	Luke XX	John
653	14 - 15	40 - 41	47 - .	
654	15 - 16			
655	16 - 23			
656	23 - 25			
657	25 - 27			
658	27 - 29			
			XI	
659	29 - 33		47 - 49	
660	33 - 37		49 - 52	
			XXI	
661		41 - .	1 - 5	
	XXIV	XIII		
662	1 - 3	1 - 3	5 - 7	
663	3 - 4	3 - 5	7 - 8	
664	4 - 9	5 - 10	8 - 12	
665	9 - 15	9 - 14	12 - 20	Luke XVII
666	15 - 19	14 - 17	20 - 23	31 - 34
667	19 - 23	17 - 21	23 - 24	
			XVII	
668	23 - 28	21 - 24	22 - 26	
669	37 - 40		26 - 31	

	Matt.	Mark	Luke	John
	XXIV	XIII	XVII	
670	40 - 42		34 - 37	
671	28 - 29		37 - .	
			XVIII	
672			1 - 9	
			XXI	
673	29 - 32	24 - 28	24 - 28	
674			28 - 29	
675	32 - 36	28 - 32	29 - 34	
676	36 - 37	32 - 33		
677	42 - 43	33 - 34	34 - 37	
			XII	
678	43 - 45		39 - 41	
679			41 - 42	
680	45 - .	34 - 37	42 - 47.	
681		34 - 37	35 - 39	
682			47 - 49	
683		37 - .		
	XXV			
684	1 - 14			
685	31 - 34			
686	34 - 41			
687	41 - 46			

	Matt. XXV	Mark XIV	Luke XXII	John XII
688	46 - .			
	XXVI			
689	1 - 3			
690	3 - 6	1 - 3	1 - 3	
691	6 - 7	3 - 4		2 - 3
692	6 - 8	3 - 4		3 - 4
693	8 - 10	4 - 6		4 - 6
694				6 - 7
695	10 - 13	6 - 9		7 - 9
696	13 - 14	9 - 10		
697	14 - 17	10 - 12	3 - 7	
698	17 - 20	12 - 17	7 - 14	
699	20 - 21	17 - 18	14 - 15	
				XIII
700	29 - 30	25 - 26	15 - 19	1 - 2
701			24 - 25	
702				2 - 6
703				6 - 12
704				12 - 18
705			25 - 28	
706			28 - 31	

	Matt. XXVI	Mark XIV	Luke XXII	John XIII
707				18 - 21
708	21 - 22	18 - 19	21 - 22	21 - 22
709	24 - 25	21 - 22	22 - 23	
710	22 - 23	19 - 20	23 - 24	22 - 23
711	25 - 26			
712				23 - 26
713	23 - 24	20 - 21		26 - 27
714				27 - 30
715				30 - 31
				1 Cor. XI
716	26 - 29	22 - 25	19 - 21	23 - 26
717	30 - 31	26 - 27		
				Jo.XIII
718				31 - 33
719	31 - 33	27 - 29		
720	33 - 34	29 - 30		
721			31 - 33	
722				31 - 36
723				36 - 37
724			33 - 34	37 - 38
725	34 - 35	30 - 31	34 - 35	38 - .
726	35 - 36	31 - 32		

	Matt. XXVI	Mark XIV	Luke XXII	John XIV
727			35 - 38	
728			38 - 39	
729				1 - 5
730				5 - 8
731				8 - 12
732				12 - 15
733				15 - 18
734				18 - 22
735				22 - 25
736				25 - 27
737				27 - .
738	30 - 31	26 - 27	39 - 40	31 - .
				XV
739				1 - 11
740				11 - 18
741				18 - 26
742				26 - .
				XVI
743				1 - 5
744				5 - 12
745				12 - 16
746				16 - 19

	Matt. XXVI	Mark XIV	Luke XXII	John XVI
747				19 - 29
748				29 - .
				XVII
449				1 - 5
750				5 - 11
751				11 - 17
752				17 - 20
753				20 - 22
754				22 - 25
755				25 - .
				XVIII
756	36 - 37	32 - 33	40 - 41	1 - 2
757	36 - 38	32 - 34		
758	38 - 40	34 - 37	40 - 43	
759			43 - 45	
760	40 - 42	37 - 39	45 - 47	
761	42 - 44	39 - 41		
762	44 - 47	41 - 43		
763	47 - 48	43 - 44	47 - 48	2 - 4
764	48 - 51	44 - 46	47 - 49	
765				4 - 7
766				7 - 10

	Matt. XXVI	Mark XIV	Luke XXII	John XVIII
767	50 - 5	46 - 47		
768	51 - 55	47 - 48	49 - 52	10 - 12
769	55 - 57	48 - 51	52 - 54	
770		51 - 53		
771				12 - 13
772				13 - 15
773	57 - 58	53 - 54	54 - 55	24 - 25
774	58 - 59	54 - 55	54 - 56	15 - 17
775	69 - 71	66 - 69	56 - 58	17 - 19
776	71 - 73	68 - 71	58 - 59	25 - 26
777	73 - 75	70 - .	59 - 61	26 - 28
778	75 - .	72 - .	61 - 63	
779	57 - 58	53 - 54	66 - 67	
780			67 - 69	19 - 22
781				22 - 24
782	59 - 62	55 - 60		
783	62 - 65	60 - 63	69 - 71	
784	65 - 67	63 - 65	71 - .	
785	67 - 69	65 - 66	63 - 66	
	XXVII	XV	XXIII	
786	1 - 3	1 - 2	1 - 2	28 - 29
787	3 - 6			

	Matt. XXVII	Mark XV	Luke XXIII	John XVIII
788	6 - 11			
789	11 - 12			
790				28 - 30
791				30 - 31
792	12 - 13	3 - 4	2 - 3	
793	12 - 15	4 - 6		
794				31 - 33
795	11 - 12	2 - 3	3 - 4	33 - 38
796			4 - 5	38 - 39
797			5 - 6	
798			6 - 8	
799			8 - 12	
800			12 - 13	
801	15 - 17	6 - 9	17 - 18	39 - 40
802	17 - 20	9 - 11	13 - 17	
803	20 - 21	11 - 12		
804	21 - 22		18 - 20	39 - .
805	22 - 23	12 - 14	20 - 22	
806	23 - 24	14 - 15	22 - 24	
807	24 - 26			
808	26 - 27	15 - 16	23 - 26	
809	26 - 27	15 - 16		XIX 1 - 2

	Matt. XXVII	Mark XV	Luke XXIII	John XIX
810	27 - 31	16 - 20		2 - 4
811				4 - 7
812				7 - 8
813				8 - 10
814				10 - 12
815				12 - 13
816				13 - 16
817	31 - 32	20 - 21	25 - 26	16 - 17
818	32 - 33	21 - 22	26 - 27	
819			27 - 32	
820	33 - 35	22 - 24	33 - 34	17 - 18
821	35 - 37	24 - 26	33 - 35	18 - 19
822	37 - 38	26 - 27	38 - 39	19 - 21
823				20 - 23
824	38 - 39	27 - 29	32 - 34	18 - 19
825	35 36	24 - 25	34 - 35	23 - 25
826	39 - 44	29 - 33	35 - 38	
827	44 - 45	32 - 33	39 - 40	
828			40 - 42	
829			42 - 44	
830	55 - 57	40 - 42	49 - 50	25 - 26
831				26 - 28

	Matt. XXVII	Mark XV	Luke XXIII	John XIX
832	45 - 46	33 - 34	44 - 46	
833	46 - 48	34 - 36		
834	48 - 50	36 - 37	36 - 37	28 - 30
835	50 - 51	37 - 38	46 - 47	30 - 31
836	51 - 52	38 - 39	45 - 46	
837	52 - 54			
838	54 - 55	39 - 40	47 - 48	
839			48 - 49	
840				31 - 35
841				35 - 38
842	57 - 59	42 - 46	50 - 53	38 - 39
843	59 - 60	46 - 47	53 - 54	39 - 41
844	60 - 62	46 - .	53 - 56	41 - .
845	62 - 65			
846	65 - .			
		XVI		
847		1 - 2	56 - .	
	XXVIII			
848	2 - 5			
			XXIV	XX
849	1 - 2	2 - 3	1 - 2	1 - 2
850		3 - 5		
851		4 - 5	2 - 3	1 - 2
852			3 - 4	
853		5 - 6	4 - 5	

	Matt. XXVIII	Mark XVI	Luke XXIV	John XX
854	5 - 8	6 - 8	5 - 9	
855	8 - 9	8 - 9	9 - 11	2 - 3
856			11 - 12	
857			12 - 13	3 - 11
858				11 - 13
859				13 - 15
860	9 - 10	9 - 10		15 - 17
861	9 - 11			17 - 18
862		10 - 12		18 - 19
863	11 - 12			
864	12 - 16			
865			13 - 15	
	1 Cor. XV			
866	5 - 6		33 - 35	
867			15 - 17	
868			17 - 25	
869			25 - 28	
870			28 - 30	
871		12 - 13	30 - 32	
872		13 - 14	32 - 36	
873		14 - 15	36 - 41	19 - 21
874			41 - 44	
875				24 - 26

	Matt. XXVIII	Mark	Luke XXIV	John XX	Acts I
876	17 - 18			26 - 30	
				XXI	
877				1 - 4	
878				4 - 7	
879				7 - 9	
880				9 - 12	
881				12 - 15	
882				15 - 20	
883				20 - 23	
884				23 - .	
		1 Cor. XV			
885	16 - 18	6 - 7			
886		7 - 8			
887		7 - 8			4 - 5
		Mar. XVI		XX	
888	18 - .	15 - 17	44 - 49	21 - 24	6 - 9
889	20 - .	17 - 19	49 - 50		4 - 9
890		19 - 20	50 - 52		9 - 10
891					10 - 12
892			52 - .		12 - 13
					Jo. XXI
893				30 - .	24 - .
894		20 - .			

THE manner in which the preceding Harmony is to be made uſe of, has already been explained; particularly in the 30th and 64th pages of this volume. In the latter place, St. Luke is the ſole narrator; and in the former, the paragraph is to be conſtructed from the relations of all the four evangeliſts, who, with ſome variety of circumſtances and expreſſion, have agreed in recording the ſame tranſaction.

When the portions of ſcripture referred to conſiſt intirely of hiſtorical matter, the paragraph drawn up by the ſtudent may be full and circumſtantial, and at the ſame time compreſſed into a narrow compaſs: thoſe portions, which are more of the doctrinal kind, neceſſarily require a little dilatation; eſpecially, where the points of doctrine are declared in figurative terms. In ſuch caſes we muſt have recourſe to the form of paraphraſe, in order that the meaning of the ſacred writer may be placed in its proper point of view. This part of the ſtudent's employment will eſpecially require frequent references to parallel places, and therefore, at firſt, may appear irkſome; a little

little practice however will render it amuſing, as well as inſtructive.

The ſtudent is adviſed to be particularly careful, that he does not adopt the expreſſions of thoſe authors, whom he may be obliged occaſionally to conſult. The great end and aim of the exerciſe here recommended, is to imprint upon the mind ſuch an idea of the actions and diſcourſes of our redeemer, and of their moſt material concomitant circumſtances, as may enable the ſtudent, from a conſideration of the particularities of time, place, and occaſion, to form a juſt and accurate conception of all the goſpel doctrines; a knowledge which cannot be attained, unleſs the ſtudent, deviating from the manner of expreſſion which he meets with in the ſcripture, or in the commentators upon it, conſtructs his paragraphs according to forms of expreſſion conceived by himſelf.

Six of the firſt fourteen lines of references in the preceding tables, are inſtances wherein the paraphraſtical method muſt be adopted: the following is a ſpecimen of the propoſed manner of execution, in the doctrinal as well

well as hiſtorical parts of the goſpels. The ſtudent will obſerve, that the interpretation which is given to the portions of St. John, differs from the ſenſe which has uſually been aſcribed to thoſe celebrated verſes. The lecturer, by virtue of being a proteſtant, has a right to give that ſenſe, which appears to him moſt juſt: the ſtudent has an equal right of adopting that interpretation, which appears to him moſt expreſſive of the meaning of the ſacred text. The following exemplification is intended only as a model for his future ſtudies; which he may ſafely imitate, without paying any further reſpect to the interpretation here offered, than in his opinion it deſerves.

THE

THE HARMONY OF THE GOSPELS.

	Matth.	Mark	Luke I.	John I.
1. THE preface of St. Luke, in which he vindicates to himſelf the liberty of drawing up a narrative of the goſpel-hiſtory, by the example of other chriſtians; he further claims it from the advantages which qualified him in a peculiar manner for the execution of ſuch a work; the immediate end of his writing this hiſtory declared to be for the confirmation of his friend Theophilus in the faith of Chriſt. - - -			1 - 5	
2. St. John intimates that the word, which Jeſus and his apoſtles preached, from the beginning of time, lay concealed in the divine counſels; and, upon its revelation, was ſupported by a power derived from the creator of the world. The leading doctrine of the goſpel, (viz. the reſurrection of the dead) and its ſucceſs in diſpelling that intellectual and moral darkneſs, which then involved in thickeſt gloom every nation under heaven, are deſcribed in highly figurative terms -				1 - 6

	Matth.	Mark	Luke	John I.
3. The ſacred writer, reflecting upon the folly and perverſeneſs of the human race, obſerves, that a perſpicuous and important revelation was indulged to mankind; a revelation, derived from the fountain of all wiſdom; a revelation, proceeding from the being whoſe providence, though unnoticed, was daily manifeſted in the courſe of nature, and the government of the world which was created by his power; laſtly, a revelation, which was communicated to God's peculiar people, though by that people ungratefully rejected. -				9 - 12
4. The diſtinguiſhed privilege of the happy few, who received the goſpel, is declared. Upon acknowledgment of their belief in the divine miſſion of Jeſus, they commenced the SONS of GOD: an appellation, of which they manifeſted themſelves to be in ſome ſort worthy; as, by their renunciation of all title to it derived from their anceſtors, by their lowlineſs of mind, and ardent love of virtue, they evidenced thoſe diſpoſitions which are pleaſing in God's ſight. - - - -				12 - 14

	Matth.	Mark	Luke	John I.
5. It is aſſerted, that during the courſe of Jeſus's miniſtration, the mighty power of the deity was glorioufly reſplendent in his perſon; and that the apoſtles, of whom John himſelf was one, were eye-witneſſes of his miraculous works; works, which plainly evidenced him to be the highly favoured SON of GOD. -				14 - 15
6. John further proceeds to ſhew that the perſon, who was commiſſioned to hold forth this light of revelation to mankind, communicated to his followers a portion of that authority and power, which he enjoyed as the delegate of heaven. - - - -				16 - 17
7. The law and the goſpel are compared; the ſuperiority of the latter is pointed out, under a comparative view of the different degrees of divine illumination, with which the leaders of theſe different diſpenſations were favoured by the almighty. - - -				17 - 19

	Matth.	Mark	Luke	John
8. The extraction of Zacharias, a jewiſh prieſt, and of Elizabeth his wife, who lived in the time of Herod king of Judea; they are deſcribed as ſtrictly pious and juſt in their deportment, and, at the time when this hiſtory commences, childleſs, and both advanced in years. - - - - - - -			I. 5-8	
9. While Zacharias, diſcharging the functions of his ſacred office according to the regulations of the prieſthood, is engaged in burning incenſe on the altar, an angel ſuddenly appears to him in the temple. -			8-13	
10. The ſurprize and conſternation excited in the mind of Zacharias by ſo unuſual an appearance, are diſpelled by the aſſurances of the angel, that God had heard his prayer, and that Elizabeth ſhould conceive, and bear a ſon; the manner of life, and diſtinguiſhed office of the baptiſt are deſcribed by the angel. -			13-18	

	Matth.	Mark	Luke I.	John
¶ 11. Zacharias, diſtruſting the accompliſhment of this prediction, on account of his own, and Elizabeth's advanced age, requires a miraculous ſign for confirmation of his faith: a ſign is given; for in puniſhment of his diſbelief he is ſtruck with dumbneſs. - -			18 - 21	
12. The people, who were praying in the court of the temple, during the offering of incenſe, find upon his coming forth, that he is incapable of pronouncing the uſual benediction, and at length perceive that he had ſeen a viſion in the temple. - - -			21 - 23	
13. Zacharias having fulfilled the days of his miniſtration, returns to his own houſe; probably at Hebron.			23 - 24	
14. The conception of Elizabeth: the religious effects of her gratitude for this manifeſtation of the divine favour. - - - - -			24 - 26	

THE HARMONY OF THE GOSPELS.

THE ſix following pages contain a ſpecimen of the Harmony completed, with reſpect to references, according to the method recommended in page 67.

In the execution of this ſcheme, the ſtudent will obſerve, that the additional references are to be noted down in ſmaller figures; in order that they may not be confounded with the primary references to the four evangeliſts.

	Matthew	Mark	Luke I	John I	Chronological Table. A. U. C.	Topological Table
1		1 John I 4 - 5	I - 5	John XX 31 - .	747	
2	Coloſſians I 24 - 28	1 John I 1 - 6	1 Timothy III 16 - .	I - 6		
3	John III 19 - 20	Titus II 11 - 13	2 Timothy I 8 - 11	9 - 12		1 Cor. I 21 - 22
4	Romans VIII 14 - 17	1 John III 1 - 2	John III 3 - 4	12 - 14		
5	John II 21 - 22	Revelation XXI 3 - 4	Levit. XXVI 11 - 13	14 - 15		

THE HARMONY OF THE GOSPELS.

	Matthew	Mark	Luke I	John I	Chronological Table A U C.	Topological Table
6	Matthew XIII 51 - 53	Coloſſians II 9 - 11	1 John IV 13 - 14	16 - 17	747	
7	John XIV 9 - 11	John VI 32 - 34	1 John IV 12 - 13	17 - 19	Numbers XII 5 - 9	Deut. XXXIV 10 - 11
8	1 Chron. XXIV 1 - 20	Lightfoot I. 915	5 - 8	Nehemiah XII 1 - 8	Lightfoot I. 401	
9	Exodus XXX 1 - 9	Hebrews IX 1 - 7	8 - 13	Lightfoot I. 942	June	
10	Malachi IV 5 - .	Numbers VI 1 - 22	13 - 18	John V 35 - 36	1Kings XVIII 36 - 38	2 Kings I 8 - 9
11	Daniel IX 20 - 23		18 - 21	Geneſis XV 8 - 9	Geneſis XVIII 10 - 15	
12		Joſeph. An. XIII. 10 - 3	21 - 23	Numbers VI 23 - .	Lightfoot I. 947	
13			23 - 24			
14		Iſaiah LIV 4 - 5	24 - 26	Judges XIII 2 - 6	1 Samuel I 11 - 12	

	Matthew I	Mark	Luke I	John	Chronological Table A. U. C.	Topological Table
					747	
15		Daniel VII 13 - 15	26 - 34	Daniel II 44 - 45	December	Iſaiah IX 6 - 8
16	Matthew I 18 - 24	Geneſis XVIII 9 - 15	34 - 39	Luke XXIV 49 - 50	1 Chron. XII 18 - 19	
17	18 - 19	Hebrews XI 11 - 12				
18		Luke XI 27 - 29	39 - 46	Joſhua XV 48 - 61		
19	Geneſis XVII 1 - 9	1 Samuel II 1 - 11	46 - 56	Iſaiah XLI 8 - 15	Malachi III 11 - 13	
20			56 - 57	Luke I 26 - 27	748	
21		Geneſis XXI 6 -	57 - 59	Luke XV 9 - 10	March 25	
22	Geneſis XVII 10 - 15	Leviticus XII 2 - 4	59 - 65	Geneſis XVII 5 - 6	April 1	
23	Geneſis XXII 15 - 19	Iſaiah IX 1 - 8	67 - 80	Acts III 17 - .	Jeremiah XXII 5 - 9	

	Matthew I	Mark	Luke I	John	Chronological Table A. U. C. 748	Topological Table
24	18 - 20	Deuter. XXII 13 - 22	Joſeph. Ant. IV. 8. 23	Deuter. XXIV 1 - 4	May	
25	20 - 24	Iſaiah VII 1 - VIII 5	Jerem. XXXIII 14 - 19	Luke I 31 - 34		
26	24 - 25					
27			65 - 67			
			II			
28	Joſeph An XVIII. 1. 1.	1 Chron. IX 1 - 2	1 - 4			
29	1 Samuel XVII 12 - 13	1 Samuel XX 6 - 7	4 - 6	John VII 42 - 43		
30	1 - 18	1 Chronicles I 34 - 35	1 Chronicles II 1 - 16	1 Chronicles III 1 - 18		
			III			
31	Geneſis V 1 - .	Geneſis XI 10 - 27	23 - .	Ruth IV 17 - .		

	Matthew I	Mark	Luke II	John	Chronological Table * A. U. C. 748	Topological Table Jeſus at
32	25 - .	Matthew II 1 - 2	6 - 8		September 25	Bethlehem.
33		Acts XXVI 13 - 14	8 - 13	Iſaiah IX 6 - 8		
34		Luke XIX 37 - 39	13 - 15	Iſaiah VI 1 - 4	Epheſians II 13 - 20	
35		Daniel VII 28 - .	15 - 21	Tobit XII 22 - .		
36	25 - .	Geneſis XVII 9 - 15	21 - 22	Matthew I 21 - 22	October 2	
37	Leviticus XII 1 - .	Numb. XVIII 15 - 18	22 - 25	Exodus XIII 11 - 17	November 3	Jeruſalem.
38		Iſaiah XLII 1 - 8	25 - 33	Iſaiah LII 9 - 11	Acts XIII 46 - 48	
39	1 Corinthians I 23 - 25	1 Peter II 6 - 9	33 - 36	John XIX 25 - 26	John XIX 34 - 35	Romans IX 30 - .
40		1 Timothy V 5 - 6	36 - 39			

	Matthew II	Mark	Luke II	John	Chronological Table A. U. C.	Topological Table Jesus at
41	1 - 4	Numb. XXIV 17 - 18	(Daniel V 11 - 13 / Isaiah LX 1 - 7)	Daniel II 48 - 49	749	Bethlehem.
42	4 - 7	Mich. V 2 - 3	John VII 41 - 43	Sueton. VIII. 4.	Tacit. H. V. 13.	Josephus, B. J. VI 5. 4
43	7 - 9					
44	9 - 12	Psalm LXXII 8 - 16	Genesis XLIII 11 - 12	Genesis XLIII 25 - 29	1 Samuel X 26 - .	
45	12 - 13					
46	13 - 16	Hosea XI 1 - 2	Exodus IV 22 - 24	Numbers XXIV 8 - 9	December	In Egypt.
47	16 - 19	Jerem. XXXI 15 - 21	Macrob. Sat. II. 4	Genesis XXXV 19 - 21		
48	19 - 22	Exodus IV 19 - 20			750	
49	22 - .	Joseph. An. XVII. 8. 2.	39 - 40	Isaiah LIII 1 - 4	John I 46 - 48	Nazareth.

LETTERS
ON THE
SUBJECT OF SUBSCRIPTION
TO THE LITURGY
AND THIRTY-NINE ARTICLES
OF THE
CHURCH OF ENGLAND.

FIRST PRINTED IN THE WHITEHALL-EVENING POST
UNDER THE SIGNATURE OF PAULINUS;

REPRINTED MDCCLXXII. WITH NOTES AND ADDITIONS.

HUMBLY DEDICATED TO THE MEMBERS OF THE
HONOURABLE HOUSE OF COMMONS,
AND THE TWO UNIVERSITIES.

BY THE AUTHOR.

NOW REPRINTED FROM A COI

CORRECTED BY THE AUTHOR.

LETTERS, &c.

TO —— ——, ESQ.
MEMBER OF PARLIAMENT
FOR THE COUNTY OF ———.

LETTER I.

SIR,

I HAVE no occaſion to inform you that a petition of the clergy, &c. in all probability will, in a ſhort time, be ſubmitted to you, as a member of the legiſlature. You have already conſidered the ſubject with ſome degree of attention. You have urged objections both to the ſubject matter, and mode of application, which are deſerving of a reply; and I ſhall think myſelf happy, if the anſwers which I give you in all ſimplicity and plainneſs, ſhall leſſen the weight of thoſe prejudices you ſeem to have conceived both againſt the petitioners and their cauſe.

Upon

Upon the firſt mention of the intended application, you exclaimed, 'What have we to do, as laymen, with the affairs of the church? our prelates have made theſe matters the ſtudy of their lives, and you have a legiſlation and canons of your own; even with reſpect to lay concerns, we intermeddle not in caſes which may be decided by the courts below; we are incompetent to the queſtion; go to convocation, and to your biſhops, for redreſs.' And is it thus, Sir, as if our controverſy were nothing more than a queſtion of words and of names, that you intend to drive us from the judgment-ſeat? We will not go up to Jeruſalem to be judged; we now ſtand at the proper tribunal; and Cæſar himſelf ſhall in due time be called upon to join in delivering us from that unworthy yoke of bondage, under which we ſo long have groaned *.

Permit

* It has been objected to the ſcheme of the petitioners, that the relief they ſeek is requeſted from an improper juriſdiction; and deſigns, which it is impoſſible they could ever think of accompliſhing, have been injuriouſly imputed to them by their adverſaries in this debate.

Permit me, Sir, to remind you, that the moderate clergy of theſe times lay claim to no higher authority than what is derived to

debate. The queſtion is gravely put,—where will this rage of innovation end? I anſwer only for myſelf, yet I truſt that I ſhall expreſs the ſentiments of many learned and worthy perſons in this nation.

An *ex animo* ſubſcription to the truth of ſyſtematical articles of religion, expreſſed in unſcriptural terms, and an acknowledgment of the intire conformity of a ſet of obſcure metaphyſical propoſitions, to the plain and ſimple doctrine of the goſpel, have long appeared grievous to individuals, injurious to the cauſe of true religion, and prejudicial to the intereſts of our excellent conſtitution both in church and ſtate.

In an age diſſipated as the preſent, nothing appears ſo likely to reſtore the moral and religious principle, as an affecting and unexceptionable form of public worſhip; but in order to effect this purpoſe, the preſent liturgy muſt be reviſed: the forms of ordination alſo require ſome amendment.

I aſſert not theſe things upon my own authority; nor will I attempt to prove my point from the writings of thoſe who have been injuriouſly repreſented as the enemies of our eſtabliſhment. I am content to reſt the proof with reſpect to the matter of fact, and the meaſure of the propoſed alterations, upon the teſtimony of thoſe generous friends to religious liberty and virtue, who, in various periods of our conſtitution, have adorned the engliſh church.

Let

to them from the civil magiſtrate and the laws of this realm. They are ſtiled indeed, not unfrequently, the miniſters of Chriſt; and

Let all ſubſcription to human formularies of faith and doctrine be utterly aboliſhed.

Let the ordinals and forms of public worſhip partake of the improvement of the times. Here I would fix my foot; and were theſe things granted, I would reſolutely oppoſe any further alteration in the church.

Let us now inquire concerning the mode of conducting alterations apparently ſo important to the intereſts of the community and the authority by which they muſt be effected. The abolition of ſubſcriptions, and the reviſal of the liturgy, cannot with propriety be produced by the ſame juriſdiction, and at the ſame time.

Subſcription to human formularies is required from many orders of the laity, as well as from the clergy. An act of parliament therefore can alone effect an adequate relief.

The meaſure for obtaining ſuch relief, ſhould originate in the houſe of commons, as the temporalities of the ſubject are concerned. Were the petitioners to intreat a reviſal of the articles, the whole might be referred to convocation; but as a repeal of the laws injoining ſubſcription to them is requeſted, the truth, or the congruity of them with ſcripture, does not come into the debate;——the expediency of an *ex animo* aſſent to them, in a proteſtant country, is the only ſubject of diſpute;

and they juſtly are eſteemed ſo, becauſe their office obliges them to be occupied in the goſpel of Chriſt. But with reſpect to their appoint-

diſpute; and of this an houſe of commons may and ought to judge, without requeſting any aſſiſtance from the church. A petition to the king for an abolition of ſubſcription would be equally abſurd; I ſhould as ſoon expect to hear, from ſenſible men, of a petition to the king for a diminution of the land tax. Let us ſuppoſe, then, that, through the integrity and ſpirit of the commons, the wiſdom of the lords, the humanity and the piety of the king, the petitioners are relieved from the neceſſity of ſubſcribing their unfeigned aſſent to any humanly-deviſed formularies of faith.

A little reflection will ſhew, that this relief would be final with reſpect to one point, but as a preparatory ſtep only to the completion of an intire reformation; the liturgy would ſtill be read in our churches unimproved, under the penalties eſtabliſhed by law.

In order to effect a complete reformation, therefore, a reviſal of the liturgy muſt follow in due time; but a queſtion ariſes concerning the nature of the application. I will not be ſo preſumptuous as to decide with reſpect to the part the houſe of commons, or the houſe of lords, might, upon a proper repreſentation, take in the affair. Moſt aſſuredly the houſes of convocation ſhould not be conſulted: the formal propoſal for a reviſal muſt originate with the king; or, if this ſhould be thought improper, a dutiful petition from the biſhops and clergy, or either houſe of parliament, may hereafter be

appointment, and the preſcribed rules of their conduct, they are the miniſters of the ſtate. The repreſentatives of the people in parliament, united with the other two branches of the legiſlature, have given their ſanction to chriſtianity as the eſtabliſhed religion of this land. As a member of a proteſtant community, every engliſhman maintains the authority and ſufficiency of the holy ſcriptures in all points neceſſary to ſalvation; and by a charter derived from the God

be preſented to his majeſty, that he would be pleaſed to appoint a commiſſion of biſhops, and other learned perſons, both of the laity and clergy, to reviſe the ordinals and eſtabliſhed forms of public worſhip. They ſhould enter upon their taſk with all proper aſſiſtances; and when completed, ſhould ſubmit the liturgy thus reviſed, to the legiſlature of the nation, who ſhould eſtabliſh the uſe of it in our churches, in that manner which ſeems to them expedient. The plan of reformation would be then completed.

But the requeſt of the preſent petitioners reaches only to the repeal of thoſe laws which injoin ſubſcription to humanly-deviſed formularies of faith; and the propriety of ſuch requeſt ſhould be ſubmitted to the repreſentatives of the people, who, excluſively of all others, are the proper perſons to apply to, in a caſe which ſo immediately affects the temporalities of the ſubject.

God of reaſon and the goſpel; a charter, which, as it interferes not with any temporal juriſdiction, cannot juſtly be controuled by human authority; he claims the unalienable privilege of interpreting thoſe ſcriptures for himſelf. In theſe circumſtances, and with theſe privileges, a ſubject of the crown of England becomes a licenſed teacher of the goſpel. He is qualified for his office according to forms, which derive their whole validity from the laws. At the time of this legal ordination he ſolemnly declares, that "he is perſuaded that the holy ſcrip-" tures contain ſufficiently all doctrine re-" quired of neceſſity for eternal ſalvation, " through Jeſus Chriſt; that he is deter-" mined out of the ſame ſcriptures to in-" ſtruct the people committed to his charge, " and to teach nothing as required of ne-" ceſſity to eternal ſalvation, but that which " he ſhall be perſuaded may be concluded " and proved by the ſcripture:" an engagement which certainly allows him to interpret thoſe ſcriptures as right reaſon, the analogy of faith, and ſound criticiſm, ſhall direct; an engagement, which, far from

 binding

binding him to one uniform ſyſtem of opinions obligatory through life, lays him under the neceſſity, not only of changing, but of avowing the alteration of his opinion, with reſpect to the ſenſe of ſcripture, as often as better knowledge and maturer conſideration ſhall ſuggeſt. But the exerciſe of this natural liberty of man, of this glorious liberty of the chriſtian, of this reaſonable liberty of the proteſtant teacher in an engliſh church, is eventually annihilated by an obligation, intirely inconſiſtent with the preceding declaration; an obligation wherein he EX ANIMO declares, and by his ſubſcription acknowledges certain interpretations of theſe ſcriptures, certain ſyſtematical articles and confeſſions of faith and doctrine, though confeſſedly of uninſpired original, to be, all and every of them, agreeable to the word of God.

I will only, Sir, requeſt you for a moment to reflect, whether a perſon who is laid under the latter obligation, and neceſſitated to conform to it by the additional weight of penal inflictions, can poſſibly fulfil the former ſolemn engagement, whereby he

he promiſes to preach nothing but what he himſelf ſhall be perſuaded may be proved by the ſcripture? Or whether it is probable that ſuch miniſter will be diligent to ſtudy God's word, or employ his natural powers and acquired knowledge in the inveſtigation of God's will as therein revealed, who is prohibited from interpreting God's word, or declaring God's will, otherwiſe than is ſet down in a preſcribed formulary, in which the law will not endure the leaſt variation or diverſity of judgment?

This inconſiſtency in the laws of England, is the private grievance of many individuals; is the public reproach of a proteſtant ſtate. This is an inconſiſtency which the parliament of Great Britain can remove, both as poſſeſſing a juriſdiction paramount to all other juriſdictions, and as having itſelf been over-perſuaded to lend its ſanction to the grievance of which the petitioners complain. The interference of all other juriſdictions would be impertinent; and the attempt of high churchmen to arrogate to themſelves the authority of judging and deciding in this queſtion, would ſubject them

to the imputation of having deſerved a cenſure, if poſſible, more ſevere than that to which too many of them have manifeſted an inclination of ſubjecting thoſe of their brethren, who, by waving an application to their ſuperiors in the church, have ſhewed, that they think not ſo preſumptuouſly of the powers annexed to their calling.

I ſhall take the liberty of troubling you with my further thoughts upon this ſubject in ſome future letters; in which I ſhall endeavour to ſhew, by additional arguments, that the grievances in queſtion are, in ſtrict propriety, within the cognizance of a britiſh parliament; that they are worthy objects of parliamentary inquiry and redreſs; that the impoſition of any articles of faith, as explanatory of the ſcriptures, amounts to a ſolemn renunciation of the ſufficiency of thoſe ſcriptures; that ſuch practice muſt neceſſarily be attended with a large portion of the intolerant ſpirit, the moſt odious concomitant of popiſh ſuperſtition; and that the ratification of the thirty-nine articles of the engliſh church, by the authority of parliament, virtually amounts, with reſpect to

points

points of doctrine of high concernment to the intereſts of the community, to an authoritative renunciation of the holy ſcriptures themſelves.

LETTER II.

SIR,

HAVING, in my former letter, endeavoured to remove ſome of thoſe prejudices againſt that mode of application which the clerical petitioners have adopted, I ſhall beg your permiſſion, in this, to point out to your obſervation ſome of thoſe circumſtances which render the queſtion of ſubſcription intereſting to the public, and therefore highly worthy of a parliamentary diſcuſſion.

In order to do this in a manner the leaſt liable to ſubſequent objections, it will be neceſſary to aſcend to ſome of the firſt and leading principles of the ſocial compact.

I muſt own, I am not naturally inclined to encourage any great partiality in favour

of the biſhop of Glouceſter; * yet it cannot be denied, but that he has ſhewn, in a very maſterly manner, the neceſſity of a religious principle, in order to inforce the obſervance of the duties of imperfect obligation.

Whatever may have been the private ſentiments of ſtateſmen; however contradictory to each other may have been their tenets; however ſceptical in their principles; however profligate in their practice; they are united in believing, that a general perſuaſion in the people of the reality of an over-ruling providence, and of a future ſtate of retribution, together with an eſtabliſhment providing for the inculcating theſe upon the ſubject, are eſſentially neceſſary to the very exiſtence as well as to the proſperity of a ſtate.

If ſomething like this be not the caſe, it is ſurely a very culpable profuſion of the public treaſure, that his grace of Canterbury and my lord of Durham, ſhould receive annually their ten thouſands for countenancing religion, and perhaps ten thouſand others each their fifties, for preaching it.

Taking

[* Dr. Warburton.]

Taking this fact then for granted, and the reaſonableneſs of it being allowed, that ſome hundreds of thouſands of pounds are annually expended for the purpoſe of generating, inculcating, and ſupporting the religious principle, a queſtion ariſes,—whether the eſtabliſhment, as now circumſtanced, fully anſwers that end?

But in order to judge upon this ſubject with more preciſion, let us feign to ourſelves an utopian eſtabliſhment of religion; an eſtabliſhment which ſhall be aſſiſting to the honeſt views of the magiſtrate, conſolatory to the individual, and friendly to the general intereſt of mankind.

For inſtance, let us ſuppoſe, that in one happy kingdom of the earth, CHRISTIANITY, as contained in the ſcripture, without the addition of any human articles or formularies of faith, ſhould be the eſtabliſhed religion of the land.

A perſon who is a ſubject in ſuch a kingdom, may be underſtood to be always willing to declare the ſufficiency of the ſcriptures; that they are "profitable for doctrine, for reproof, for correction, for in-

ſtruction in righteouſneſs." He may further be underſtood to believe, that "God in the beginning created the heavens and the earth;" that "he dwelleth not in temples made with hands;" that "he is the bleſſed and only potentate, the king of kings, and lord of lords;" that "he giveth to all life and breath, and all things;" that "he cauſeth the graſs to grow for the cattle, and herb for the ſervice of man;" that "the eyes of all wait upon him, that he may give them their meat in due ſeaſon; when he openeth his hand, they are filled with good; when he hideth his face, they are troubled; when he taketh away their breath, they die, and are turned again to their duſt."

A member of ſuch an ideal eſtabliſhment may be underſtood to profeſs, that "to him there is but one God, and one mediator between God and man, the man Chriſt Jeſus, who gave himſelf a ranſom for all."

He will agree with St. Paul, that "the wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord."

A member of ſuch an eſtabliſhment may be

be alſo underſtood to profeſs it to be his real perſuaſion and belief, that there is a day appointed, in which "God will judge the world in righteouſneſs by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead."

A perſon who acknowledged himſelf to be a member of ſuch an eſtabliſhment, would be a good ſubject, if he acted agreeably to his profeſſions. He would be "ſubject to principalities and powers; he would obey magiſtrates, and be ready to do every good work." He would be a practiſer of every ſocial virtue, a friend to the moſt laſting intereſts of all mankind; as he profeſſes, that "all the law is fulfilled in one word, thou ſhalt love thy neighbour as thyſelf."

But in order to be qualified as a licenſed teacher under ſuch an eſtabliſhment, more may very reaſonably be expected. The changing circumſtances, and ſtate of party in a nation, may require ſtill further ſecurities. Let us inquire what in reaſon they might be.

Such

Such licenſed teacher might enter into the following engagement with the ſtate, provided the ſtate authoriſes and ſupports his miſſion.

1. He might firſt make the declaration contained in my preceding letter, in the preſence of the perſon or perſons who are appointed by the civil power to ordain him.

2. He might further declare in the words of the proteſtant oath, appointed to be taken by the fellows of moſt colleges in the univerſity of Cambridge, "I A. B. do promiſe in the preſence of God, that I will heartily and ſtedfaſtly adhere to the true religion of Chriſt, and prefer the authority of holy ſcripture before the opinions of men; that I will make the word of God the rule of my faith and practice, and look upon other things which are not proved out of the word of God as human only; that I will readily, with all my power, oppoſe doctrines contrary to the word of God; that in matters of religion I will prefer truth before cuſtom, what is written before what is not written."

3. He

3. He might take the oath of allegiance to the perſon of the king.

4. He might take the oath of ſupremacy, wherein he renounces all foreign juriſdiction.

5. He might take an oath againſt ſimony in the preſence of the ordinary.

6. He might take an oath of canonical obedience to his ordinary.

7. He might make a ſolemn renunciation of the leading and eſſential tenets of popery, according to the form of declaration required of every member of parliament, before he is permitted to take his ſeat in either houſe, and for the ſame reaſons.

8. Penal inflictions might be incurred, in caſe of a failure in reading the liturgy as eſtabliſhed by law.

A licenſed teacher profeſſing ſuch religion, declaring ſuch reſolutions, and under ſuch obligations, would, in all probability, fulfil the purpoſe of the ſtate in his appointment.

If theſe oaths and declarations would not bind him to the performance of his duty, and, at the ſame time, be a ſufficient ſecurity

to

to the ſtate, it is impoſſible that any can be conceived by the wit of man, which will anſwer theſe purpoſes.

Let the offices of ordination and Burn's Eccleſiaſtical law be conſulted under the heads "Benefice," "Oaths," "Ordination" and "Public Worſhip;" and it will be found, that all theſe ſecurities, except the proteſtant oath of Elizabeth, and the declaration of the 30th of Charles the ſecond, are already required of every perſon to be admitted to a benefice in the engliſh church.

Let me then, Sir, recommend to your ſerious conſideration, till you hear from me again, the following query, with its anſwer:—what is wanted to realize the preceding utopian eſtabliſhment in our country?

Anſ. Little more than the repealing one chapter of the 13th of Elizabeth, and a few clauſes of the laſt act of uniformity; the reaſons for promulging which are now happily no more.

In a future letter, I ſhall endeavour to ſhew, among other matters, that the continuance of the ſtatutes injoining ſubſcriptions,

tions, not only defeat the good purpoſes to be expected from all the other cuſtoms and ſtatutes relating to this ſubject—not only render that eccleſiaſtical corporation, which is called, though improperly, the church, an unneceſſary burden, inſtead of an uſeful ſervant of the ſtate; but have alſo contributed to the growth of atheiſm, irreligion, and profaneneſs; and, if not quickly repealed, will, in all human probability, utterly annihilate the ſmall remainder of true religion and virtue in our land.

LETTER III.

SIR,

IN my firſt letter to you upon the ſubject of ſubſcriptions, I endeavoured to convince you, that a requiſition of them to ſyſtematical confeſſions of faith and doctrine, reduces to a ſtate of inefficiency that more important and really uſeful engagement of the chriſtian miniſter, which binds him to the preaching of whatever he himſelf

ſelf ſhall be perſuaded may be concluded and proved from the words of holy writ.

In my ſecond, after demonſtrating the neceſſity of a legal eſtabliſhment for the purpoſe of inculcating the religious principle upon the mind of every member of the community, I endeavoured to ſatisfy you, that the ſanctions which would remain, after the laws relating to ſubſcription were repealed, would be abundantly ſufficient for that ſalutary purpoſe—would effectually guard againſt all opinions and practices that might prove prejudicial to the ſtate.

In this, I ſhall beg your attention to a few obſervations upon the inconſiſtency of our churchmen, in maintaining the ſufficiency of the ſcriptures, at the ſame time that they plead for an eſtabliſhed interpretation of them. In the diſcuſſion of this argument, I ſhall conſider you as not unacquainted with thoſe leading principles of proteſtantiſm, upon which we affect to juſtify our ſeparation from the church of Rome; and, as a member of the britiſh ſenate, ſhall ſuppoſe you to be well verſed in thoſe political reaſons which were aſſigned for diſclaiming her

her juriſdiction; reaſons which clearly evidenced her exerciſe of dominion in our land to be incompatible with the rights of our imperial crown.

But in clearing this matter, we muſt make ſome previous obſervations upon the papal authority, which has too often, I think, been conſidered in an improper point of view.

The diſtinct ideas of ſpiritual and temporal juriſdiction were adopted long before the elevation of the roman pontiff to an ill-grounded pre-eminence among his brethren.

For ſome hundred years before that memorable event, the authority claimed by the church was equal, if not, in ſome points, ſuperior, to what the pope exerciſed in the plenitude of his power, and may be, in part, accounted for in the following manner:

The perſecutions which chriſtianity endured in the ſecond and third centuries, many of which are to be aſcribed to the ambitious claims and practices of its prelates, compelled its profeſſors to form a ſociety in oppoſition to the ſtate. The regulations of this ſociety, with reſpect to its govern-

government and diſcipline in the times of perſecution, gave it a ſtability, and even an independency, after the ſtate had acceded to the faith.

Hence the converſion of the empire to chriſtianity may be more properly ſtiled the victory and the triumph of one community ſtiled "the church," over another community called "the ſtate," which had ſo long conflicted with it, but was at length found unable to reſiſt its power.

The claims of the clergy ſtill increaſed, until, at length, the civil rights and poſſeſſions of men were annihilated or abſorbed in the all-devouring power and patrimony of the church. The event was a deſpotic power of the prieſt to impoſe whatever doctrines he thought fit, joined with an abſurd and ſenſeleſs ſuperſtition, which ſoon entombed in one gloomy grave whatever was valuable of the arts, the learning, and the religion of mankind.

Popery, properly ſpeaking, was nothing more than the change of clerical juriſdiction from the republican, or rather ariſtocratical, to the monarchical form. Many of the ger-

man

man reformers nobly vindicated, and juſtly aſſerted, the right of private judgment, in oppoſition to this authority: but this was not the caſe with us. Our boaſted reformation, in fact, was little more than an act of juſtifiable rebellion againſt our ſpiritual head; wherein we renounced the dominion of the univerſal monarch, and ſet up a ſpiritual head of our own.

But the pretended right to an authority in controverſies of faith, which churchmen claimed, while united under one viſible head, was aſſerted and exerciſed with the ſame pertinacity as before. While the power of the prieſt or ſovereign pontiff remained unſhaken and unqueſtioned, ſubſcriptions indeed were not heard of; for where the right to a deſpotic dominion is acknowledged by a blind ſubmiſſion to the ruling powers, a declaration of aſſent to articles would be ſuperfluous, and would imply a latent right of private judgment. Our anceſtors repoſed an implicit confidence in their ghoſtly fathers; and therefore, with reſpect to the number and abſurdity of the impoſitions, their caſe was more deplorable than ours: but

but with reſpect to the too probable permanency of theſe innovations upon the goſpel, and ſome other circumſtances, our caſe perhaps may be more deplorable than theirs.

An equality between the two powers which are repreſented as contracting with each other, is all that is now contended for: and the more humble term of an "alliance" between the church and ſtate, as contained in the ſchemes of De Marca and Warburton, ſerves to expreſs the high church notions of theſe times. But every claim of the church to an independent juriſdiction, which, in the remoteſt degree, affects the temporalities of its members, is utterly indefenſible. The church of England, conſidered with reſpect to the actual exertion of any power, ſhould be conſidered as a ſociety of men incorporated for the purpoſe of teaching the religion of the goſpel—is the creature—is the ſervant of the ſtate; and therefore, like other corporations, has no authority to enact or impoſe any thing which affects the liberty of the ſubject.

With reſpect to the Glouceſtrian fiction, thanks to the civil powers! all apprehen-

ſion

ſion of danger from it is removed as far as relates to the fabrication of new articles. The church indeed continues to aſſert that ſhe has authority in controverſies of faith; but her conſtitutional repreſentative, the convocation, has not ſitten for ſome time, and it is to be hoped will never ſit again.

However, before this aſſembly had intirely loſt its juriſdiction by the abſurdity of its claims, and its credit by its perſonal abuſe, ſome of its members drew up a ſet of deciſions and decrees, and had influence enough with the ſtate, to get them bound upon their ſucceſſors in their own profeſſion, by an iniquitous law; had influence enough, with a pedantic and an arbitrary king, to get them alſo bound upon every other profeſſion of men, who, in the remoteſt degree, might affect their intereſt and power. But while theſe laws and ordinances which enjoin ſubſcription to human articles, and formularies of faith, ſhall be permitted to remain, the reformation is ſo far from being completed, that, in fact, with reſpect to a material part of it, it is but juſt begun. The biſhops, whoſe power and

influence are truly formidable, will continue to make theſe articles the only teſts of orthodox belief; they will examine in them at their ordinations, and neglect the ſcriptures; they will diſcourage the reading of theſe ſcriptures with a papiſtical apprehenſion, almoſt amounting to a reprobation of the word of God. Upon a nearer view, academical men might ſee the abſurdity of theſe famous monuments of human weakneſs, and might ſuſpect an oppoſition between theſe articles drawn up by fallible men, and the infallible word of God; and therefore in the univerſities, the biſhops and the heads of houſes will diſcourage all attention to them both *. An intolerant ſpirit, joined with a ſenſeleſs ſuperſtition, the

* A perſon of high ſtation in the church has in his hands authentic evidences of ſome facts, which, unleſs the evil be very ſpeedily remedied, may be appealed to as proofs, that theſe conſequences of ſubſcriptions have actually taken place.—See Dr. Powell's "Defence of ſubſcription, &c. in a ſermon, preached before the univerſity of Cambridge, on commencement ſunday, 1757;" and ſince republiſhed in a volume of his "Diſcourſes on various ſubjects, 1766."—See alſo the laſt of Dr. Hallifax's "Three ſermons," preached before the ſame univerſity and publiſhed at the requeſt of the Vice-Chancellor and heads of houſes, 1772.

the natural fruit of ignorance, will take deep root; an univerſal depravity of manners, a want of every principle which dignifies the ſoul of man, muſt inevitably ſucceed. And therefore with reſpect to morals, religious learning, and church power, our only change will be, as the very ſenſible author of a letter to the archbiſhop of Canterbury has expreſſed it, "we ſhall have an aggregate of popes, inſtead of one." *

Is

* [See "A letter, &c. on the ſubject of the intended petition to parliament," 1771. p. 29, and] this ſentiment ſeems in part to be confirmed by the following paſſage in D'Ewe's Journal, p. 239.

Mr. Peter Wentworth, in a ſpeech in the houſe of commons, inveighing againſt a meſſage of the queen to the houſe, "that they ſhould not deal in any matters of religion, but firſt to receive from the biſhops" (for which ſpeech he was afterwards ſent to the tower) expreſſeth himſelf thus: "I have heard of old parliament-men, that the baniſhment of the pope and popery, and the reſtoring of true religion, had their beginning from this houſe, and not from the biſhops; and I have heard, that few laws for religion had their foundation from them. And I do ſurely think, (before God I ſpeak it) that the biſhops were the cauſe of that doleful meſſage; and I will ſhew you what moveth me ſo to think. I was, amongſt others, the laſt parliament, ſent unto the biſhop of Canterbury for the articles of religion that then paſſed this houſe. He aſked me, why we did put out of the book the arti-

Is it not therefore, Sir, a ſolemn farce and mockery of God, for our churchmen to aſſert the ſufficiency of the holy ſcriptures in all things neceſſary to ſalvation, and yet to inſiſt upon our aſſent to articles conceived in unſcriptural terms? If the ſcriptures are ſufficient unto ſalvation, a churchman can have no honeſt reaſons for wiſhing the eſtabliſhment of any formulary of faith and doctrine beſides thoſe ſcriptures; and that the ſtateſman has reaſon to be ſatisfied without ſubſcription to ſuch formularies, I think may be collected from my ſecond letter.

But, before I diſmiſs this ſubject, I muſt take notice of a favourite argument, which has been often urged to evince the neceſſity of

cles for the homilies, conſecrating of biſhops, and ſuch like? Surely, Sir, ſaid I, becauſe we were ſo occupied in other matters, that we had no time to examine them how they agreed with the word of God. What, ſaid he, ſurely you miſtook the matter; you will refer yourſelves wholly to us therein? No, by the faith I bear to God, ſaid I, we will paſs nothing before we underſtand what it is; for that were but to make you popes; make you popes who liſt, ſaid I, for we will make you none: and ſure, Mr. Speaker, the ſpeech ſeemed to me to be a pope-like ſpeech; and I fear leſt our biſhops do attribute this of the pope's canons unto themſelves, *Papa non poteſt errare*."

of ſubſcription to ſyſtematical confeſſions and human articles of faith. It has been pleaded, that although the ſufficiency of the ſcriptures is allowed, yet explanations of thoſe ſcriptures are highly edifying, even when ſuch explanations are conceived in human words. The utility of diſcourſes from the pulpit muſt be granted; the ſenſe of ſcripture may be thereby made clearer and more determinate; why then may it not be allowed to fix the ſenſe of ſcripture in an eſtabliſhed formulary of faith?

In the firſt place, this argument would prove too much. It would prove that there was no neceſſity for ſuch diſcourſes at all, the articles alone would anſwer every end which could be ſuppoſed to be the preacher's view.

In the next place, we ſhould conſider, that in the caſe of expoſitions of ſcripture from the pulpit, or the preſs, although the expounder ſhould endeavour to ſhew the conformity of his doctrine to the word of God by ſober argument, ſound criticiſm, and rational inquiry; yet we have the liberty of rejecting his interpretations, if we think we

have got better of our own. But the exerciſe of this power of judging for ourſelves is utterly annihilated in the caſe of a ſubſcription to an eſtabliſhed formulary; the preacher's powers are tied up, he is prohibited from giving us his own interpretation, and the hearer muſt acquieſce, for the want of a better, in the interpretation already given by the church.

We may talk then of the ſufficiency of the ſcriptures as we pleaſe; but while the laws eſtabliſhing ſubſcription to human formularies remain, the voice of the articles ſhall alone be heard; the ignorance and ſuperſtition of mankind ſhall for a while preſerve the ſhadow of religion in our land, but its ſubſtance ſhall be no where found. Improvements in ſcience and the arts ſhall at length diſcloſe the aſtoniſhing abſurdity of our national faith. The ſcriptures ſhall be diſbelieved, becauſe their genuine ſimplicity and excellence are concealed by deſigning men from human view; the articles ſhall be diſbelieved, becauſe they are held forth to it.

The legal eſtabliſhment therefore in our country

country does not anſwer the end it was intended to promote. It does not tend to generate, to inculcate, and to cultivate the ſenſe of religion in the minds of men. It too often produces the reverſe. It ſhould therefore, Sir, be either aboliſhed or reformed.

LETTER IV.

SIR,

THE thirty-nine articles of the church of England are eſtabliſhed by authority of parliament, as well as by eccleſiaſtical ſanctions. It ſhould therefore ſeem, that, at the time of their eſtabliſhment, our anceſtors conceived the belief of them to be of high importance to every member of ſociety, and conſidered them as points of doctrine worthy of being planted in every engliſh breaſt.

But we truſt the legiſlature of this day will, upon a fair and candid inſpection of theſe articles, form a very different judgment; and I hope, Sir, to make it appear to you, that if the miniſters of the goſpel

were

were to proceed in the execution of their charge upon this idea, they muſt preach away the common ſenſe of nine parts in ten of thoſe who hear them, and effect a ſtill more deplorable change upon the hearts of the remainder.

The firſt article of our church profeſſes to treat of faith in the holy trinity; an expreſſion not to be found in ſcripture, a doctrine not connected with the performance of a ſingle duty in ſocial life. A man may believe the contrary, and yet be a good chriſtian, a good father, a good maſter, a good huſband, a good citizen, and a good friend. A ſpeculative divine, therefore, ſhould be indulged in the liberty of believing this article, of ſubſcribing it, and of writing about it, if he pleaſe; but I am ſo far from thinking it expedient that ſuch an article ſhould be eſtabliſhed by an act of the ſtate, that I ſhould rather wiſh the clergy, who are the hired ſervants of the ſtate, for the purpoſe I have ſo often mentioned, of inculcating the religious principle, might be prohibited from preaching upon a ſubject of ſo inflammatory a contexture, and which, by its

its very nature, has an obvious tendency to deſtroy all rational religion, with mutual love and charity, its faireſt fruits.

With reſpect, then, to the firſt article, in order to make it of any uſe, the title ſhould be changed; it ſhould be ſaid to treat, not of the trinity, but of the unity of God; and the latter part of it ſhould be expunged, not becauſe it is falſe, but becauſe it is unintelligible, unleſs by men of very elevated minds. *

If the firſt article is faulty, the ſecond is like unto it, and the ſubſcription of the teacher to its truth ſhould by no means be inſiſted on. It defines with a logical, or rather chemical preciſion, what never was comprehended, or ever can be comprehended, by the help of thoſe rational powers which we now enjoy.

As for the third article, which treats of the

* Dr. Halliſax aſſerted, in one of his "Three ſermons" preached at Cambridge, that the three perſons of the godhead "were united though diſtinguiſhed, diſtinguiſhed though but one." The expreſſion was heard by hundreds; but, with many others of a ſimilar import, was not thought worthy of being retained in the printed copies,

the going down of Chriſt into hell, I cannot conceive how the ſtate can be intereſted in the deciſion of ſuch a queſtion. I may believe him to be the author of my ſalvation, and act accordingly, without believing that he aſſailed the devil in his own dominions; as the compilers of our articles certainly ſuppoſed he did.

The fourth article contains two very important points of doctrine. It treats, though in a manner not abſolutely exceptionable, upon the reſurrection and aſcenſion of our Lord. But every perſon who believes the ſcriptures cannot but believe theſe doctrines, and therefore a ſubſcription to them is unneceſſary. The legiſlature, however, may ſo far interfere with propriety, as to injoin the preaching upon them, on account of their manifeſt connection with the practice of piety and virtue.

With reſpect to the fifth article, it is only an expanſion of a part of the propoſition which concludes the firſt. It recalls to our remembrance that unchriſtian controverſy, which was long maintained between contending churchmen upon the holy ghoſt's proceſſion

proceſſion from the ſon. The belief of it is not naturally connected with the practice of any ſocial duty. Many have believed the divine miſſion of Jeſus, without ſuppoſing this proceſſion. It is unwiſe, therefore, to append emoluments to the profeſſion of ſuch faith.

Were I a member of that aſſembly in which you, Sir, early evidenced the poſſeſſion of all thoſe virtues which can ornament the head and heart, I would ſeriouſly propoſe a ſubſcription to the ſixth article alone as a proper ſubſtitute for ſubſcription to all the reſt. It contains the diſcriminating character of true proteſtantiſm. It aſſerts the ſufficiency of the holy ſcriptures for ſalvation. But the privilege of interpreting thoſe ſcriptures for ourſelves, which ſeems to be the natural conſequence of the ſufficiency maintained in this article, is intirely abrogated by the impoſition of the remaining thirty-eight.

Laws are inſtituted to prevent real, not imaginary dangers to the ſtate. I do not ſuppoſe that there is a ſingle perſon in the kingdom who, if ſubſcriptions were removed,

moved, would apprehend the common law in danger of being ſuperſeded by the moſaic code.

The negative of the moſt material part of this ſeventh article has been ably ſupported by the right reverend author of the Divine Legation, who has more than once endeavoured to bring down theological vengeance upon others, on the mere ſuſpicion of their taking the ſame liberty of private judgment, which he has ſo remarkably exerciſed himſelf. Should theſe papers ever fall in the way of that gentleman, he will underſtand me, when I ſay, that he has ventured, in a very public manner, to accuſe a member of the church of England of a departure from his ſubſcriptions, but, though ſolemnly called upon, has not choſen to attempt a confirmation of his charge by the proper evidences.

A man that ſubſcribes the eighth article, virtually unſubſcribes the ſixth.

The ninth article treats of original, or birth ſin; but the ſtate has to do with thoſe ſins only which are committed after birth.

I would gladly avoid the conſideration of the

the eight following articles, of which the fourteenth alone can be of any uſe. I am ſatisfied that, upon peruſal of them, no engliſh ſenator will ſee the neceſſity of binding theſe metaphyſical ſubtilties upon the conſciences of thoſe, who are ſent forth, by the civil power, to inſtruct the people in the neceſſity of obedience to the laws of God and man. While they continue unintelligible, they are uſeleſs. When underſtood, they are prejudicial, nay, even dangerous, to the ſtate: they ſtrike at the root of all morality, the ſtate's ſureſt ſafeguard and ſupport; and if the goſpel ſpeak a different language, which I truſt it does, the eſtabliſhment of theſe articles by the authority of parliament amounts to an authoritative renunciation of that goſpel, in ſuch points of faith and doctrine; a danger always to be apprehended when the ſtate lends its ſanctions to any ſyſtematical confeſſions whatſoever, conceived in unſcriptural terms.

The doctrine contained in the eighteenth article is equally abhorrent from chriſtian charity and chriſtian truth. All preaching upon it ſhould be diſcouraged by the ſtate;

it

it would promote the growth of intolerance, the practice of every evil work.

The inſertion of the nineteenth is a melancholy evidence of the folly and preſumption of high church men, denying infallibility to every community of chriſtians, that excepted to which themſelves belong.

I have already, under the ſignature of "Paulinus," in this paper, attempted to explain the real meaning and natural conſequences of the twentieth article.* It is fraught with the very eſſence of genuine popery. It tends to elevate the prieſt above the king. The doctrine therefore contained in it ſhould not only be diſcouraged, but proſcribed by the ſtate; nor would it be contrary to ſound policy, if every civil ſociety ſhould, for its own ſecurity againſt deſigning churchmen, injoin ſubſcription to the following article: "the church hath NOT authority in controverſies of faith."

The twenty-firſt article aſſerts, in part, what

* The ſecond letter addreſſed to the Cambridge undergraduates, wherein this ſubject is treated of, appeared before this, in the "Whitehall Evening-poſt;" but is now inſerted after it for obvious reaſons.

what is more fully declared in the ſixth, viz. the ſufficiency of the ſcriptures; and therefore is unneceſſary.

The three next are reaſonable enough: but upon the ſame plea that theſe are inſerted into the confeſſion of the national faith, ten thouſand other propoſitions, of equal import, might plead for admittance within the pale of the eſtabliſhment.

As to the twenty-fifth, with thoſe that follow to the thirty-ſecond, though ſome may appear expedient as teſts to exclude the papiſts, yet others have an immediate tendency to keep up that ſpirit of contention between polemical divines, which for the public good of the community, as well as chriſtian charity, ſhould be diſcountenanced, inſtead of being encouraged by the ſtate. The papiſt is ſufficiently guarded againſt, by declarations of another kind; and with reſpect to the reſt, it may be obſerved, once for all, that the apparent truth of a doctrine, or its ſuppoſed congruity with ſcripture are not the only circumſtances to be conſidered, when a queſtion is moved concerning the propriety of its eſtabliſh-

ment. The awful ſanction of the legiſlature ſhould be only lent to thoſe, which immediately tend to render individuals good citizens and good men.

The thirty ſecond article, maintaining the lawfulneſs of the marriage of biſhops, prieſts, and deacons, is rendered unneceſſary by the general temper of the times. And I cannot eaſily be brought to think that, if ſubſcription to this article ſhould be removed, any biſhop, prieſt, or deacon, will heſitate about the lawfulneſs of marrying, when other circumſtances ſhall render it fitting and convenient.

As for the avoiding excommunicated perſons; reaſon, ſcripture, humanity, and the good of the community, with one voice cry out againſt ſuch a relic of inquiſitional juriſdiction; and, if an article of this kind be neceſſary, require that the negative of this ſhould be ſubſcribed.

With reſpect to the thirty-fourth I ſhall only obſerve, that if the authority of the magiſtrate, in any point to which his juriſdiction reacheth, and in which the means of conviction are ſo open, as in the caſe before us, cannot

cannot be ſupported by penalties, it will never be ſupported by declarations and ſubſcriptions.

Whether the homilies "contain a godly and an wholeſome doctrine, and neceſſary for theſe times," you beſt will judge, when you have read them. The article injoins the reading of them in our churches. I ſhall only ſay, that were any clergyman to obey the injunction, his clerk would be his only auditor.

The calling upon us to allow the excellence of the forms of conſecrating biſhops, prieſts, and deacons, can anſwer no good purpoſe. The perſons ordained ſufficiently ſhew their approbation of them, by ſubmitting to them, as modes appointed by the ſtate.

The oath of ſupremacy, taken by every perſon called upon to ſubſcribe the articles, renders ſubſcription to the thirty-ſeventh abſolutely unneceſſary.

That the goods of men are not held in common, which is the ſubject of the thirty-eighth article, every perſon will know to his coſt, who by force invades them, or by fraud endeavours to purloin them.

The laſt article, maintaining the lawfulneſs of oaths, may ſafely be omitted. Articles might be increaſed to an indefinite number, if every regulation, adopted for the purpoſes of civil ſociety, muſt alſo receive the ſanction of the church.

Theſe imperfect obſervations may lead you to a conviction, with reſpect to ſome truths of conſiderable importance in the preſent controverſy. I ſhall mention a few which appear to me as ſuch, and then ſhall take my leave.

Firſt, that the requiring of aſſent to any explanatory articles of faith and doctrine, amounts to a declaration, that the ſcriptures are not ſufficiently explicit in thoſe points, which concern the future welfare of individuals, or the preſent welfare of the ſtate.

Secondly, that upon the ſuppoſition theſe doctrines are ſelected by the ſtate as a kind of directory for the preacher's labours, the majority of them are not ſufficiently important to deſerve the countenance of the legiſlature; as they are very remotely connected with thoſe points of practice, on which a public teacher ſhould inſiſt.

Thirdly,

Thirdly, that the requiſition of ſubſcription to them is an invaſion of the deareſt rights of men, a temptation to inſincerity and prevarication in thoſe, who ſhould ſtand the cleareſt of ſuch imputations, and muſt powerfully obſtruct all further knowledge in the ſcriptures.

Fourthly, that very many of theſe articles, ſo far from having a tendency to promote real piety and virtue, appear to inculcate a ſpirit of contention, and to produce intolerance; and, by ſtating the terms of the divine favour as conſiſting in faith alone, eventually encourage every ſpecies of impiety and vice.

Fifthly, that it is morally impoſſible to have a learned, a conſcientious, a laborious, and an uſeful clergy, while the laws relating to ſubſcription ſhall remain.

And therefore, laſtly, that the preſent, as well as the future welfare of every individual in the engliſh nation, calls aloud for their repeal.

AN ADDRESS

TO THE GENTLEMEN

OF THE

UNIVERSITY OF CAMBRIDGE,

WHO INTEND PROPOSING THEMSELVES,
THE ENSUING JANUARY,
AS CANDIDATES FOR THE DEGREE
OF BACHELOR IN ARTS. *

LETTER I.

GENTLEMEN,

As it is my perſuaſion, that with the uſual literary accompliſhments requiſite to the degree which you propoſe ſoliciting, a love of ſincerity and ingenuous dealing is united; ſuffer me to hint my thoughts upon a ſubject which appears to me highly worthy of your moſt attentive conſideration.

You will ſhortly be called upon to declare your unfeigned aſſent to a ſet of propoſi-

tions,

[* The four following letters were originally publiſhed in the months of November and December 1771.]

tions, to a form of worſhip, to a collection of rites and ceremonies—in a manner, which will throw upon you the worſt imputation that can be caſt upon men of honour and on chriſtians, unleſs you abſolutely and intirely approve them.

Unleſs, therefore, you prefer the reputation of being eſteemed able diſputants, to the heart-felt ſatisfaction of knowing yourſelves to be honeſt men, you will ſuſpend the preſent courſe of your ſtudies, until you have ſatisfied yourſelves with reſpect to the truth and propriety of thoſe articles and forms; to the full approbation of which you declare, that you WILLINGLY and EX ANIMO ſubſcribe.

It is not my intention to ſend you to thoſe ingenious expoſitors, who will torture your imagination with a thouſand interpretations, many of them contrary to each other, and all of them, perhaps, to ſcripture and to common ſenſe; but barely to point out to you a courſe of ſtudy, ſimilar to what you are now purſuing in philoſophical ſubjects, and which muſt be reſolutely and conſcientiouſly engaged in, unleſs you would

choſe that the imputation of ignorance, indolence, prevarication, or down-right diſhoneſty, ſhould ſtand as a recorded charge againſt you, in your firſt public act of life.

The firſt five articles, to the truth of which you are required to bear the moſt ſolemn teſtimony, relate to the faith in the holy trinity; the nature, hiſtory, and offices of the ſecond perſon in that trinity; the perſonality, majeſty, and glory of the holy ghoſt. To be ſatisfied in theſe reſpects, the ſhorteſt way is to conſult your Bibles. Theſe points of faith are declared with ſufficient preciſion in the articles: it is your buſineſs to ſee how far they are agreeable to the word of God; and, if they be found in your apprehenſion diſcordant with it, to bear your teſtimony againſt them, by refuſing to ſubſcribe them.

The ſixth article is very juſt; but as the whole weſtern world were once of a different perſuaſion with reſpect to a point aſſerted in it, it will be your duty to inquire into the nature of proteſtantiſm, and get ſome idea of the arguments whereby that beſt of cauſes

is

is maintained againſt the bigotry and ſophiſtry of papal Rome.

You are, from conviction, to form ſuch an idea of the correſpondency between the old and new Teſtament as will enable you to ſubſcribe the ſeventh article of your church without a doubt.

In the affair of the three creeds, the conformity of which with ſcripture you muſt profeſs, there may be ſome difficulty. You muſt read them with diligence and care; and if you really can reconcile the dogmatical parts of Athanaſius's, with the unſyſtematic language of the new Teſtament; and his intolerant ſpirit, with the mild and meek demeanour of your ſaviour, you may then believe him to be a chriſtian, and ſubſcribe his creed.

The ninth article ſeems to allow ſome little latitude in a point of ſmall importance; but from thence to the nineteenth article excluſive, your attention will be called to doctrines which have much agitated the world with learned conteſts and oppoſite deciſions; but to which, though expreſſed in forms

forms of human ſpeech, your full, intire, and unreſerved aſſent muſt be ſubſcribed.

The nineteenth article, though not ſo prolix as ſome of the preceding, contains abundant matter for your ſerious conſideration. It gives you a definition of the viſible church of Chriſt. You are to ſatisfy yourſelves of the juſtneſs of this definition, that is to ſay, of its conformity with the ſcripture doctrine on this ſubject. It moreover aſſerts that the churches of Jeruſalem, of Alexandria, and of Antioch, have erred. But with what confidence can you pretend to throw ſo ſevere a reflection upon large aſſemblies of men, without examining their hiſtory and peculiar tenets? You would reſent ſuch ungenerous treatment in your own caſes. Were any reflection of the like ſort to be thrown upon the church of England, upon the univerſity of Cambridge, upon your private colleges, you would at leaſt demand that ſuch bold impugner would condeſcend to point out the particular inſtances which deſerve ſuch reproach. With reſpect indeed to the church of Rome, it has been uſual with us, upon all occaſions, to give her the worſt of characters,

ters, inſomuch that we have thought no name too bad to expreſs our abhorrence of her abominations; yet even this I am afraid is often done without the proper knowledge and conviction, and is often perhaps attended with a ſpirit of intolerance equal to her own. But I would have you, whom I am now addreſſing, fully ſatisfied of the guilt, before you ſet your names to any imputation of it; ever recollecting how deſpicable is the appearance of the man, who ſolemnly objects a charge, which he is not able to make good.

I ſhall reſerve the remainder of the articles for a future paper; what I have already pointed out to your attention will be ſufficient to employ you 'till you hear from me again. You may perhaps object the want of time for the conſideration of ſuch matters. It is a ſerious objection, and your ſuperiors are much to blame for ſubjecting you to the neceſſity of ſubſcribing at an age, and in circumſtances, when you have neither ſufficient aſſiſtances, nor ſufficient leiſure for the inquiry. They are to anſwer for the, perhaps, illegal, and unſtatutable impoſition; but the con-

conſcientious compliance with this impoſition is intirely your concern.

It has been ſaid, that an attempt will ſhortly be made to relieve you from this cruel alternative, of ſubjecting yourſelves either to the charge of inſincerity, or of loſing your degrees. Moſt heartily do I pray for its ſucceſs.

LETTER II.

GENTLEMEN,

PRESUMING upon your favourable indulgence, I take the liberty of addreſſing you a ſecond time upon the ſubject of ſubſcriptions.

We have already briefly conſidered the firſt nineteen articles of our church. The twentieth will require a little of that ſteady attention, which you know to be neceſſary for the inveſtigation of mathematical truth. And, after all, I will not promiſe you a ſatisfaction in the diſcovery, equally grateful with

with the ſenſation which, without doubt, you have frequently experienced in the enucleation of a Newtonian propoſition.

In the twentieth article then it is aſſerted, that "the church hath power to decree rites and ceremonies, and authority in controverſies of faith."

As the viſible church of Chriſt is conſidered, by our articles, as a congregation of faithful men; without doubt it has a power of decreeing any rites, and ceremonies, and forms, which the members of it can agree upon. We will therefore now only inquire what kind of authority ſuch congregation can lawfully exerciſe in matters of faith.

And firſt, with reſpect to the meaning of the word "auctoritas," we will take the celebrated words of Tertullian for our guide. They are as follow: "Differentiam inter ordinem et plebem conſtituit eccleſiæ auctoritas, et honor per ordinis conſeſſum ſanctificatus." Now, as Tertullian was a lawyer, we muſt explain his terms according to the legal ideas of the times. The word "auctoritas" then, according to the roman lawyers, ſignifies a decree or reſolution of a ſolemn aſſembly met together

of faithful men who were not actually preſent at the national ſynod. If therefore the church of England, repreſentatively aſſembled, ſhould decree, that ſalvation cannot be obtained without its pale, you are bound to aſſent to the propoſition, and to ſubcribe it, if required. If the church of England, repreſentatively aſſembled, ſhould decree, that the body and blood of Chriſt are materially preſent in the euchariſt, you are bound to aſſent to the propoſition, and ſubſcribe it, if required. If the church of England, repreſentatively aſſembled, ſhould decree that Athanaſius had not ſettled the trinitarian controverſy with ſufficient preciſion, you are bound to aſſent to the propoſition, and to ſubſcribe it, if required. But perhaps, you may demur: you have certainly the liberty of doing ſo. You have alſo the liberty of rebelling againſt your king, or rather you have the power of doing either; but then you muſt patiently and contentedly abide the conſequences, viz. drawing, hanging, and quartering, in the latter caſe; and excommunication, as before deſcribed, in the former.

It is our happineſs, however, that the church

church of England has, in exerciſing her authority with reſpect to the foregoing controverſies, and indeed in all others whatſoever, always decided on the right ſide. And, in this rectitude of her decisions, at preſent, conſiſts, and will conſiſt, as long as ſubſcription to the twentieth article ſhall be eſtabliſhed by law, the only eſſential difference between the church of England and of Rome.

This article further aſſerts, that "the church ought not to decree any thing againſt holy writ, or to inforce any thing to be believed for neceſſity of ſalvation beſides the ſame." To the ſufficiency of the holy ſcriptures you will readily ſubſcribe; but the point before you, in the caſe of the bachelor's degree, is not a queſtion "de jure" but "de facto." The robber on the highway certainly ought not to take your purſe; whether he means to do ſo or not, when he holds a piſtol to your breaſt, is a different queſtion; and he may demand your money, and own he is wrong in doing ſo, in the ſame breath. The church, as is clear from the articles before us, has actually decided upon many points. She has exerciſed her authority, pretty freely, in controverſies of faith; if againſt ſcripture, a better teſti-

mony than her own confeſſion that ſhe hath no right to do ſo, is to be found in every proteſtant breaſt. She holds forth theſe deciſions, theſe interpretations of ſcripture to your conſideration; and the univerſity, or rather king James's letter to the heads of houſes, requires you to ſubſcribe them as conſonant to holy writ, previouſly to your admiſſion to a bachelor's degree. As engliſhmen and as proteſtants you may exerciſe, and ought to exerciſe, the right of private judgment in ſearching the ſcriptures; and like the Beræans ſhould inquire whether theſe matters be ſo. You may, if you pleaſe, enjoy the honourable appellation of Beræans, without declaring your teſtimony in favour of the church; but if you mean to be bachelors of arts, you muſt "bona fide" acknowledge that all and every of her articles are agreeable to the word of God, and as ſuch ſubſcribe them.*

I have

[* The ſubſcription required of candidates for the degree of bachelor of arts in the univerſity of Cambridge, has been altered in its form, but not relaxed in its ſpirit or import. By a grace which paſſed the ſenate the 23d of June 1772, the following ſubſcription is required; "I do declare that I am, "bona fide," a member of the church of England, as by law eſtabliſhed."]

I have employed ſo much attention upon the twentieth article, that I have not left myſelf room to ſay any more at preſent, than that you may ſoon expect to hear from me again.

LETTER III.

GENTLEMEN,

THE twenty-firſt article will require more conſideration than I am afraid many of you can give to it. It aſſerts, that "forasmuch as general councils are aſſemblies of men, whereof all be not governed with the ſpirit and word of God, they may err, and ſometimes have erred, in things pertaining unto God." In order that you may form ſome idea of the courſe of ſtudy requiſite to a conſcientious ſubſcription of this article, I ſhall give you the following hints. The eaſtern general councils were ſix in number. The weſtern clergy, though the infallible father was at their head, were obliged to meet twelve times, before they could ſettle a ſyſtem of faith intirely to their minds; and even at laſt to little pur-

poſe; as appears from the hiſtory of the council of Trent, and the article now before us. The hiſtory of theſe councils is abridged in about as many folio volumes, which it will be neceſſary for you to read over, together with the fathers they refer to, before next January, if you have not already peruſed them.

As to the affair of purgatory decided againſt in the twenty-ſecond article, there is certainly ſome flaw, not in the ſuperſtructure of the building, but, as I vehemently ſuſpect, in the foundation. Perſons, when they depart out of this life, are certainly of very different characters: and as the doctrine of an intermediate ſtate muſt, in any wiſe, be retained in the church, in order that the philoſophers may not be affronted who maintain the natural immortality of the human ſoul, it muſt be held, that ſuch perſons immediately enter upon thoſe different ſtates to which the judgment of God, founded on the prevailing character of their lives, ſhall think proper to conſign them. You have the fate of the righteous thus determined with tolerable preciſion in the burial ſervice, wherein

wherein it is aſſerted, that "the ſouls of the faithful, after they are delivered from the burden of the fleſh, are in joy and felicity;" an aſſertion which has been thought, by many learned perſons, to militate againſt ſome plain and poſitive aſſertions in the ſcriptures. But after you have made ſome progreſs in the very delectable theory and practice of ſubſcription, you will be able to comprehend, that inſtances like the foregoing, which in common life are diſtinguiſhed by the title of contradictory aſſertions, may wear a very different aſpect when they are eccleſiaſtically conſidered. All the writers upon articles are wont to refer them to a chapter which treats upon the latitude of interpretation; but I would wiſh you to ſuſpend your judgment till you have peruſed a treatiſe ſhortly intended to be publiſhed, intitled, "The harmony between the articles, homilies, and liturgy of the church of England; and the intire conſonancy of them all with common-ſenſe and ſcripture, conſidered, vindicated, and maintained."

Take heed, that, by the words "congregation," and "the Lord's vineyard," in the

twenty-third article, you underſtand the church of England; otherwiſe you will render the article replete with folly, intolerance, and falſhood.

The twenty-fourth article declares it "to be repugnant to the word of God, to have public prayer in a tongue not underſtanded by the people;" but, as clear and intelligible ideas are neceſſary, in order to form intelligible words, do you, I mean as many of you as are intended for holy orders, ſtudy well the athanaſian parts of the liturgy, otherwiſe we may have public prayer in a tongue not underſtanded either by the people or the parſon.

I am very ſorry that your buſineſs in the ſchools muſt be ſo long interrupted by the conſideration of the ſubject treated upon in the ſix next articles. Whole libraries, large as the Alexandrian, muſt be abſolutely read through, before you can fairly ſet your hands to articles which abound with ſuch an infinitude of matter. With reſpect to one of them, I ſhall only obſerve, that you ſolemnly deny the change of the bread and wine into the body and blood of Chriſt; but then, in your catechiſm, you aſſert "that the bo-

dy

dy and blood of Chriſt are verily and indeed taken and received by the faithful in the Lord's ſupper." According to the twenty-ninth article, the wicked, "although they do carnally and viſibly preſs with their teeth, as Auguſtin ſaith, the ſacrament of the body and blood of Chriſt, yet in no ways are they partakers of Chriſt." O ye righteous, to your experience we muſt appeal! Explain this matter of the real, heavenly, ſpiritual, conſubſtantial preſence of Chriſt in the euchariſt, in intelligible language, to the candidates for the degree of bachelor of arts.

In the thirty-firſt article, "the offering of Chriſt once made" is ſaid to be "a perfect ſatisfaction for all the ſins of the whole world." As the neceſſity of repentance, on the part of the ſinner, is not mentioned, it is not to be ſuppoſed, unleſs you mean to fly in the face of the eleventh article, and would chuſe to be reputed unorthodox. The beſt commentators upon this article are to be found among the methodiſtical tribe. I refer you therefore to the works of Whitefield, Weſley, and Hervey, upon this ſubject; a careful peruſal of which, united with a few years attendance upon the tabernacle, will render

each of you as able a combatant in ſupport of the church, as Auguſtus Toplady himſelf.

Upon the marriage of biſhops, prieſts, and deacons, I have little to ſay. The doctrine of the thirty-ſecond article is moſt righteous and true; and it is really amazing that there ever ſhould have been a doubt about the matter. We will therefore diſmiſs the ſubject, with heartily wiſhing their reverences good wives.

The religion of the goſpel may, at firſt ſight, ſeem to inculcate an univerſal benevolence; and to recommend every human creature whatſoever as the proper object of your tendereſt affections; the evil, of your pity; the virtuous, of your love. The thirty-third article is impoſed in order to guard againſt ſuch deluſion. Inquire into the manner in which heathens and publicans were formerly treated by the jews, and you will learn how to regulate your deportment to thoſe perſons who are ſolemnly excommunicated by your church. With reſpect to "ipſo facto" excommunicated perſons, ſee the 2d, 3d, and 4th canons of the church. If you are in any doubt, biſhop Warburton will inſtruct you, in the proper method of behaving to them.

I have

I have ſeveral things to ſay; I truſt ſome of them worthy your conſideration, upon the remaining articles, as alſo upon the homilies, the firſt and ſecond books of which you doubtleſs propoſe to digeſt into propoſitions, before you ſet your hand to the doctrines they contain. You may therefore expect to hear from me once more.

LETTER IV.

GENTLEMEN,

I SINCERELY wiſh that the humane and generous attempt of the worthy Mr. Tyrwhitt* to relieve you, had been attended with the ſucceſs which it ſo well deſerved; but

* With reſpect to the character of this gentleman, it may juſtly be ſaid to be above all praiſe. His ſtrong abilities, extenſive learning, ſtrict integrity, and moſt amiable manners, united with cool judgment and determined reſolution, would reflect a luſtre on the moſt diſtinguiſhed ſtation. And it is one of the ſtrongeſt reaſons for the removal of ſubſcriptions, that the impoſition of human formularies of faith and doctrine, and the acknowledged imperfections in the forms of public worſhip

but as the meaſure has been defeated by the arbitrary and unſtatutable interpoſition of the council of ſix, it is become more than ever

worſhip, deprive the church of England of the honour any longer of numbering among her worthies ſo truly honeſt and venerable a man. I ſhould hurt his delicacy, were I to mention the ſacrifices he has made at the ſhrine of integrity and honour; ſacrifices only to be equalled by thoſe of the rev. Dr. Robertſon, author of a tract entitled, "An attempt to explain the words reaſon, ſubſtance," &c. firſt publiſhed 1768, and well worthy of the peruſal of every friend to religious liberty and virtue.

In order to place the tranſaction alluded to in the true point of light, it will be expedient to refer to the following paper, which was inſerted in the Gentleman's magazine, for June 1771. [See vol. xli. *p.* 263.]

"If the publication of the encloſed paper be not inconſiſtent with your general plan, I am well convinced, that the favouring the public with it, in your next month's magazine, will be very agreeable to many of your readers. It contains all the authority on which ſubſcriptions are required of ſuch as take any degree in the univerſity of Cambridge.

"At the end is a grace, which was offered June the 11th, 1771, for the removal of ſuch ſubſcription, but, without any reaſon being aſſigned, was prevented by the caput, from coming before the body of the univerſity.

I am, &c. X. Y.

The

ever neceſſary, that you ſhould be informed of the true nature of thoſe celebrated bonds of ſubſcription which unite you to the church.

But

The articles to be ſubſcribed unto by all perſons before they are admitted to any degree; with the grace paſſed in the year 1613, and king James's direction to the v. chancellor and heads of houſes, injoining ſubſcription to thoſe articles: to which is added, the reſolution of the houſe of commons concerning the ſaid grace.

I. Articles to be ſubſcribed unto, &c.

1. "That the king's majeſty, under God, is the only ſupreme governor of this realm, and all other his highneſs's dominions and countries, as well in ſpiritual or eccleſiaſtical things or cauſes, as temporal; and that no foreign prince, perſon, prelate, ſtate, or potentate, hath, or ought to have, any juriſdiction, power, ſuperiority, pre-eminence, or authority, eccleſiaſtical or ſpiritual, within his majeſty's ſaid realms, dominions and countries.

2. "That the book of common-prayer, and of ordering of biſhops, prieſts, and deacons, contained in it nothing contrary to the word of God; and that it may lawfully ſo be uſed; and that he himſelf will uſe the form in the ſaid book preſcribed, in public prayer and adminiſtration of the ſacraments, and no other.

3. "That he alloweth the book of articles agreed upon by the archbiſhops and biſhops of both provinces, and the whole clergy in the convocation holden at London in the year 1562; and that he acknowledgeth all and

every

But before I enter upon this part of my taſk, I muſt fulfil the promiſe I made you with reſpect to thoſe articles not conſidered in my former letter.

The

every the articles therein contained (being in number 39, beſides the ratification) to be agreeable to the word of God.

" We whoſe names are underwritten, do *willingly* and *ex animo* ſubſcribe to the three articles, before-mentioned, and to all things in them contained."

Excerpta e Stat. Acad. Cantab. p. 25.

II. The grace by which ſubſcription to theſe articles is required of candidates for the degree of bachelor in divinity, and of doctor in each faculty.

" Jun. 2do, 1613 Placeat vobis, ut juxta tenorem literarum a ſereniſſimo rege Jacobo miſſarum, hoc in ſenatu decernatur; ut nullus in poſterum ſibi conceſſam habeat gratiam pro gradu baccalaureatus in theologia, vel doctoratus in aliquâ facultate adipiſcendo, qui non prius coram domino procancellario, aut ejus deputato, tribus articulis ſc. regii primatus, liturgiæ anglicanæ, et articulorum religionis de quibus convenerunt archiepiſcopi, et epiſcopi A. D. 1562, propria manu ſua ſubſcripſerit. Et ut hæc conceſſio veſtra loco ſtatuti habeatur, et in libris procuratorum infra decem dies inſcribatur.

III. King

The thirty-fourth article treats "of the traditions of the church." You will find ſome little obſcurity in the wording of this article

III. King James's direction to the v. chancellor and heads of houſes in the univerſity of Cambridge, given by himſelf to Dr. Hills, v. chancellor, &c. on December 3, 1616, at Newmarket.

"His majeſty ſignified his pleaſure, that he would "have all that take any degree in ſchools to ſubſcribe "to the three articles."

"After ſome other directions the king ordered, "that Mr. v. chancellor and the two profeſſors of divinity, or two of the heads of houſes, do every Michaelmas, when his majeſty reſorts into theſe parts, wait upon his majeſty, and give his majeſty a juſt account how theſe his majeſty's inſtructions are obſerved."

"A copy of theſe directions written, or at leaſt ſigned, by the king himſe f, was ſoon afterwards ſent by the biſhop of Wincheſter to the v. chancellor with the following letter.

To the right worſhipful Dr. Hill, maſter of Catherine-hall, and v. chancellor of Cambridge.

"Good Mr. v. chancellor,

"I have ſent you his majeſty's hand to his own directions. I think you have no precedent, that ever a king, firſt with his own mouth, then with his own hand, gave ſuch directions; and therefore you ſhall do very well to keep that writing curiouſly, and the directions religiouſly, and to give his majeſty a good account

of

article, which, upon your application, it will become the duty of your ſuperiors to remove intirely to your ſatisfaction, before they

of them carefully; which I pray God you may; and ſo with my love to yourſelf, and the reſt of the heads, I commit you to God. From court this 12th day of December, 1616.

Your very loving friend,

JAMES WINTON.

IV. The reſolution of the houſe of commons concerning the grace paſſed by the univerſity of Cambridge in the year 1613.

" In the year 1640, upon the report from the grand committee of religion, it was reſolved by the houſe of commons, " that the ſtatute made about twenty-ſeven years ſince, in the univerſity of Cambridge, impoſing upon young ſcholars a ſubſcription according to the 36th article of the canons made in the year 1603, is againſt the law and liberty of the ſubject, and ought not to be preſſed upon any ſtudent or graduates whatſoever."

Ruſhworth's Hiſt. Coll. vol. iv. p. 149.

" The author of the Hiſtory of the puritans, after citing this reſolution of the houſe of commons, takes notice, " that about five months forwards they paſſed the ſame reſolution for Oxford; which was not unreaſonable, becauſe the univerſities had not an unlimited power by the 36th canon to call upon all their ſtudents to ſubſcribe, but only upon ſuch lecturers or readers of divinity whom they had a privilege of licenſing; and to this

they call upon you to give your unreſerved aſſent to it.

All pleaſantry apart, I do not ſee how it is poſſible that you can "bona fide" declare, by the

this I conceive, the laſt words of the canon refer; "if either of the univerſities offend therein, we leave them to the danger of the law, and his majeſty's cenſure."

"And it ought to be remembered, that all the proceedings of the houſe of commons this year in puniſhing delinquents, and all their votes and reſolutions about the circumſtances of public worſhip, had no other view than the cutting off thoſe illegal additions and innovations which the ſuperſtition of the late times had introduced, and reducing the diſcipline of the church, to the ſtandard of ſtatute law. No man was puniſhed for acting according to law; but the diſpleaſure of the houſe ran high againſt thoſe who, in their public miniſtrations or in their eccleſiaſtical courts, had bound thoſe things upon the ſubject, which were either contrary to the laws of the land, or about which the laws were altogether ſilent."

Neal's Hiſt. vol. 1. p. 665.

The form of a grace for the removal of ſubſcription to the three articles contained in the 36th canon.

"Placeat vobis, ut illi, qui munia ſcholaſtica in re-
"giis ſtatutis contenta expleverint, in poſterum ſibi
"conceſſam habeant gratiam pro gradu in aliqua fa-
"cultate ſuſcipiendo, etſi tribus articulis in canone
"triceſimo ſexto comprehenſis non ſubſcripſerint."

Copy

the ſubſcription of your names, that the firſt and ſecond books of homilies "contain a godly and wholeſome doctrine, and neceſſary for theſe

Copy of a petition, ſigned by a numerous body of under-graduates, and preſented by Mr. Crawford, fellow-commoner of Queen's college, to the rev. Dr. Browne, maſter of Pembroke hall, and vice chancellor of the univerſity of Cambridge, on Tueſday the 31ſt of December, 1771.

To the vice chancellor and ſenate of the univerſity of Cambridge; the humble petition of certain undergraduates in the ſaid univerſity,

Sheweth,

THAT your petitioners apprehend themſelves, in conſequence of engagements entered into with the univerſity at the time of their admiſſion or matriculation, to be under an obligation of devoting their attention to that courſe of ſtudies, which is recommended to them by their ſuperiors: that they are expected to employ themſelves in the purſuit of natural and metaphyſical knowledge; to improve themſelves in moral philoſophy, and to acquaint themſelves with the ſentiments and language of thoſe authors, who, in their time, were eſteemed the greateſt ornaments of Greece and Rome: that, in conſequence of this multiplicity of academical engagements, they have neither the leiſure nor the opportunity of inquiring into the abſtruſer points of theology; that they nevertheleſs find themſelves under a neceſſity of declaring their unfeigned aſſent to a

ſet

theſe times," unleſs you previouſly read them. Perhaps there may be ſome difficulty in getting yourſelves ſupplied with copies of theſe

ſet of theological propoſitions, uſually called "the thirty-nine articles of religion," apparently of high argument and great importance; or of ſubjecting themſelves to a repulſe in their petition for a degree, which they have endeavoured to qualify themſelves for, with much trouble, and at no little expence Your petitioners, therefore, intreat, if ſuch indulgence can be granted to them without infringement of the univerſity ſtatutes, that they may be releaſed from the neceſſity of teſtifying their aſſent to the aforeſaid propoſitions; or, that ſuch timely aſſiſtance may be afforded in their reſpective colleges, as will enable your petitioners to ſatisfy their conſciences in ſubſcribing them.

And your petitioners ſhall ever pray, &c.

Extract from the General Evening-poſt, of Saturday, December 7, 1771.

Cambridge, December 6. A grace was this day offered by Mr. Tyrwhitt for excuſing gentlemen who were candidates for the degree of bachelor of arts, from ſubſcribing the thirty-nine articles. The grace was unanimouſly rejected by the caput, for the ſame reaſon as before, "that the univerſity had no power of making ſo material a change; and that the times were not favourable to ſo great an undertaking, which required the ſlow and wiſe deliberations of the ſupreme legiſlature, not the partial determinations of a few academics."

theſe homilies. You have a right, however, to demand a peruſal of them. And it is the duty of your ſuperiors to give you what

Extract from the Whitehall Evening-poſt, of Thurſday, Jan. 16, 1772.

Cambridge, Jan. 13. Mr. Crawford went to the vice-chancellor to-day, to requeſt an anſwer to the petition of the undergraduates, and addreſſed him in this manner:

"Mr. vice-chancellor,

"I wait upon you again concerning the petition of "the undergraduates, and would beg to be indulged "with a few moments hearing. We have received as "yet no direct anſwer to our petition, which, with "great ſubmiſſion, we think deſerves one. It has been "intimated to us, however, that it is thought improper to "grant us our requeſt at this time, leſt thoſe in autho-"rity in the univerſity ſhould be ſaid to favour the "petition of the clergy. We have been told, that "after that is preſented to parliament, we may expect "relief. Our petition we think to be quite indepen-"dent of the petition of the clergy. We beg that our "ſubſcription to the articles may be diſpenſed with, "not becauſe we object to any of them, but becauſe we "have not had an opportunity to ſtudy them. You "muſt conſider, Sir, that there are ſome who have ſub-"ſcribed their names, who are to take their degrees in "a few days; they therefore claim an immediate re-"lief. The moſt zealous advocates for the church will "not impute to you a deſertion of its cauſe, by granting "our requeſt; for all mankind, with one voice, cry out "againſt the impoſition we ſpeak of as abſurd and ille-"gal,

what aſſiſtance they are able, with reſpect to the proofs of thoſe doctrines which they contain.

I have often lamented, that the forms of conſecrating biſhops and miniſters are not printed in every edition of the book of common-prayer. In the thirty-ſixth article it is aſſerted, that there is nothing either "ſuperſtitious or ungodly" in thoſe forms. But, with what confidence can you preſume to aſſert this, by a ſolemn ſubſcription, when the chances are ten millions to one againſt your having ſeen them? Read them by all means, I beſeech you. What opinion would you form of a man, who, in the common tranſactions of life, would venture to ſet his hand to a declaration of the truth of a fact, which, for any thing he knew of the matter, may be intirely and abſolutely falſe?

The authority of the civil magiſtrate in

 ſpiritual

"gal, which an arbitrary Stuart, in the wantonneſs of "his power, had pleaſed to eſtabliſh in the univerſity. "What anſwer, Sir, ſhall I carry back to the reſt of "the ſubſcribers?" The vice-chancellor then ſaid, that "there were many names eraſed in the petition, "that ſome others were alſo willing to eraſe theirs, and "that he had not power to grant the petition."

ſpiritual as well as civil matters, is, within certain limits, unqueſtionable. Yet the ſubject deſerves your attentive conſideration, as the point principally aſſerted is the negative of papal juriſdiction, an evil once of portentous magnitude to every ſtate in chriſtendom, the very mention of which, it is to be hoped, will be always horrible to an engliſh ear.

The thirty-eighth article will not give you much trouble. You may however read what Rogers, Welchman, and Burnet, ſay upon the occaſion.

The thirty-ninth article certainly requires ſome conſideration. You have heard of the principles of the people called "quakers" relating to oaths. Study your Bibles a little, and the fathers of the primitive church, before you determine that their conduct, in this inſtance, is altogether indefenſible.

The ratification is not properly your concern: yet it may, perhaps, puzzle heads more learned in church matters than at preſent you can boaſt, to aſſign the reaſons why it was judged neceſſary that theſe thirty-nine articles ſhould be confirmed by the ſubſcription of the archbiſhops and biſhops, in the year

year 1571; and why it is not judged neceſſary that the ſame ſecurity ſhould be given by their graces and their lordſhips at this day. I wiſh the inferior clergy of 157·, had alſo ſubſcribed for their ſucceſſors and deſcendents; though perhaps even then ſome orthodox divines might have concluded you within the obligation; Adam, you know, having ſinned both for himſelf and his poſterity.

I am under ſome apprehenſions that you may be unwilling to enter upon the courſe of ſtudy which I have recommended in theſe letters; and you may plead, that there will be time enough, hereafter, to read and to reflect upon the articles which you have ſubſcribed; but, what opinion would you entertain of the diſcretion of a perſon who deferred the reading of a bond, till after its execution? You would have as mean an opinion of the prudence of the ſigner, as of the honeſty of the propoſer. Conſult your own underſtandings, you will ſee that your atteſting the conſonancy of the articles, liturgy, and homilies, with holy ſcripture, at your time of life, will amount to a ſurrender of a very valuable right, viz. the right of thinking for yourſelves with re-

ſpect to points of higheſt conſequence to your well being, into the hands of men, who will take all proper opportunities of reminding you of the nature and extent of the obligations you have entered into with the church.

Some of you, perhaps, may hereafter enter into orders, and may, with the beſt diſpoſitions, betake yourſelves to the ſtudy of the ſcriptures. You may find the genuine doctrines of theſe ſcriptures to be in direct oppoſition to the doctrines you have ſubſcribed. You may imagine that the ſixth, or the twentieth article of the church will allow you ſome liberty of interpreting ſcripture for yourſelves; but, upon experience, you will find your hopes are vainly founded. Your brethren, upon the leaſt appearance of your deſerting from the eſtabliſhed doctrines, will raiſe a clamour againſt you. A more importunate clamour will be raiſed in your own breaſts; and, if you wiſh to retain your integrity, you will, perhaps, be induced to reſign your preferment at an age, and in circumſtances, when ſuch ſacrifices cannot be made without ſome anxiety to others, as well as to yourſelves.

Some

Some of you may, perhaps, hereafter devote yourſelves to the profeſſion of phyſic, or of law. In your declining years you may begin to think a little of that awful hour, to which we are every day approaching. You will unqueſtionably recur to thoſe interpretations of ſcriptnre which you, in early life, ſubſcribed. You will place your confidence in what you have been taught to conſider, as the religion of your country. You will, perhaps, find theſe articles oppoſed by the common-ſenſe and reaſon of mankind: no other hope remains; each of you will have lived a ſtranger to the goſpel doctrines; you will each of you die a ſtranger to its conſolations.

Perhaps ſome of you may be called upon hereafter, to ſerve your country in parliament. Advancing years may convince you of the abſurdity of the doctrines you have ſubſcribed, as the religion of the land. You will then be tempted to look upon all religions, as alike the creatures of the ſtate; and will therefore be devoid of that ſteady, perſevering, manly fortitude in your country's cauſe, which is one of the nobleſt virtues

to which a britiſh ſenator can poſſibly aſpire.

But if, with minds informed by a careful education, you have acquired a veneration for that ſacred book, which holds forth a religion, reaſonable, important and true; be not haſty in the performance of an act, which, for any thing you know, may amount to a renunciation of the whole. Study diligently your Bibles; ſtudy diligently the thirty-nine articles of the church. Seek inſtruction from your tutors, when any doubts ariſe; and if, upon a careful inquiry, you ſhall, in your conſciences, be perſuaded, that the articles and homilies of the church of England are, all and every of them, agreeable to the word of God, why then, in the name of God, ſubſcribe them.

POSTSCRIPT.

POSTSCRIPT.

I CANNOT diſmiſs theſe intereſting ſubjects without offering ſome further conſiderations relating to the aſſociation at "the Feathers," and the petition formed in conſequence of its meetings.

A publication intitled the "Chriſtian Whig," has lately appeared, and has been ſent, without the concurrence, or even knowledge, of a ſingle perſon of the aſſociation, to every member of the houſe of commons.

It is written with good ſenſe, decency, and candour. The writer declares, that he has no connection with the petitioning clergy, and he declares the truth. When he ſpeaks of the removal of all ſubſcription to human formularies of faith and doctrine, he ſpeaks the ſentiments of the petitioners; but, when he pleads for the propriety of an application

* [See "A Letter to the members of the honourable houſe of commons, reſpecting the petition for relief in the matter of ſubſcription. By a chriſtian Whig. The ſecond edition. To which is added, a ſecond letter relative to the ſubſcription of graduates in the univerſities." 1772.]

plication to the biſhops, he judges contrary to the opinion of every perſon concerned in the preſent appeal. The gentlemen, who think themſelves aggrieved by the impoſition of ſubſcriptions, affect not the character of reformers of the church. They will appear in the humbler guiſe of petitioners for the removal of a grievance ſeverely felt by individuals; which, though it was firſt laid upon their anceſtors, through the intrigues and intolerance of churchmen, is unhappily confirmed, at preſent, by the law of the land. Many of the aſſociated members have reaſons for believing that, with reſpect to their brethren on the bench, the WILL, as well as the POWER, is wanting to afford them the requeſted redreſs; and they will certainly eſteem a reference of their caſe to their lordſhips, as a polite, though deciſive, method of refuſing their ſuit.

The injudicious friends of the petition frequently expreſs themſelves as if the requeſt contained in the petition would be granted, by a reviſal of the articles, or a diminution of their number. But no reviſal is ſought for in the petition; the favour ſolicited is the diſannulling the neceſſity of ſubſcrip-

ſubſcription to any one; and whether ſuch indulgence can be granted, without danger to the ſtate, is a queſtion which the members of the honourable houſe are very able to decide. Whatever be the event, the petitioners will never quit their proteſtant ground.

The aſſociation mean, by every legal and juſt method, to attempt the gaining of redreſs in the matter of ſubſcription to human formularies of faith and doctrine. They have judged, upon matureſt deliberations, a petition to parliament, and not a petition either to the biſhops or his majeſty, a proper method of obtaining redreſs; and with anxiety they wait for the deciſion. Whatever ſteps they may take upon a refuſal, I believe they will never be brought to conſent to an application to the bench.

It is true, a new tranſlation of the Bible, and a reviſal of the liturgy are much wanted; but amendments, in either, fall not within the plan of the preſent petitioners. All mention of reformation in theſe points is untouched in the petition. If the biſhops, therefore, moved by the importance and propriety of the meaſure, ſhould hereafter do any thing in either way, the members of the

aſſociation,

aſſociation, though they would highly approve their conduct, will by no means interfere with them; the glory will be all their own. We have only, at preſent, to deſire of their lordſhips, that as they have often declared they are not able to help us in the affair of ſubſcriptions, they will not obſtruct our righteous endeavours to help ourſelves.

The ſole requeſt of the petitioners is very plain and ſimple. I will mention it once more: they beg to be relieved from the neceſſity of acknowledging by ſubſcription, or declaration, the conformity of any humanly deviſed formularies of faith and doctrine to the word of God. A proper ſubſtitute, if any ſubſtitute be neceſſary, muſt be left to a wiſdom ſuperior to their own. Their meaning could not be miſtaken, were the worthy members of the houſe of commons to deliberate among themſelves a ſingle moment, upon the ſubject. A reviſal of the articles, amendments in the liturgy, a new tranſlation of the Bible, are, though the laity are alſo intereſted, certainly clerical concerns. But the terms upon which, in a proteſtant country, the clergy ſhould hold their preferments, the

phyſician

phyſician and civilian be allowed to practiſe, are ſurely to be regulated at the ſole diſcretion of the ſtate.

Yet, after all that has been ſaid, the following queſtion may be aſked, and indeed it often has been aſked with triumph, by the adverſaries of the preſent attempt

Would you have the church to authoriſe and ſend forth miniſters and paſtors among the people, without taking any ſecurity of them for the faithful diſcharge of their office; and, particularly, without guarding againſt their preaching falſe and erroneous doctrines? Already it has been replied, and the reply expreſſes the ſentiments of the learned and judicious Dr. Clarke, that in the office of ordination there are ſeveral queſtions put to every prieſt, the anſwers to which, ſeem to contain as ample ſecurity as any chriſtian church can deſire, or can be authoriſed to demand.

At the time of ordination, the prieſt declares in the moſt ſolemn manner,

1. That he is perſuaded that the holy ſcriptures contain ſufficiently all doctrine required of neceſſity for eternal ſalvation through faith in Jeſus Chriſt.

2. That

2. That he has determined, by God's grace, out of the ſaid ſcriptures to inſtruct the people committed to his charge; and to teach nothing as required of neceſſity to eternal ſalvation, but that which he ſhall be perſuaded, may be concluded and proved by the ſcripture.

3. That he will uſe both public and private monitions, as well to the ſick as to the whole, within his cure, as need ſhall require, and occaſion ſhall be given.

4. That he will be diligent in prayers, and in reading, of the holy ſcriptures, and in ſuch ſtudies as help the knowledge of the ſame, laying aſide the ſtudy of the world and of the fleſh.

5. That he will be diligent to frame and faſhion his own ſelf and his family according to the doctrine of Chriſt, and to make both himſelf and them, as much as in him lieth, wholeſome examples and patterns to the flock of Chriſt.

6. That he will maintain and ſet forwards, as much as in him lieth, quietneſs, peace, and love, among all chriſtian people, and, eſpecially, among thoſe that are, or ſhall be, committed to his charge.

A LETTER TO SIR WILLIAM MEREDITH, BART. UPON THE SUBJECT OF SUBSCRIPTION TO THE LITURGY AND THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND:

BY AN ENGLISHMAN.

NON PARTIS STUDIIS AGIMUR, SED SUMSIMUS ARMA
CONSILIIS INIMICA TUIS, IGNAVIA FALLAX,

FIRST PUBLISHED MDCCLXXII,
NOW REPRINTED FROM A COPY
CORRECTED BY THE AUTHOR.

TO

SIR WILLIAM MEREDITH, BART.

SIR,

THE writer of this letter is one of the petitioning clergy, whoſe cauſe you lately patronized in the houſe of commons. He acknowledges, with heart-felt gratitude, his obligations as an individual, for the zeal you ſhewed in its ſupport: and is ſenſible how much the whole aſſociation is indebted to you, for your conduct on that memorable night, when, with invincible ſtrength of argument, and moſt perſuaſive eloquence, you maintained the unalienable right of your fellow-citizens to an unlimited exerciſe of private judgment in matters of a religious nature; and evinced the abſurdity, as well as impiety, of requiring from the public teachers of the goſpel, a ſubſcribed declaration, expreſſive of the

agreement of certain human formularies of faith and morals with the truths contained in holy writ.

The queſtion was agitated for near nine hours, with a degree of ſerioufneſs and attention which ſuggeſted many pleaſing reflections to the friends of religion and their country. And although the controverſy was not decided in our favour, yet, ſatisfied with reſpect to the juſtice of our cauſe, and determined to perſevere in it, with that decent firmneſs which accompanies ſuch conviction, we retired with the pleaſing expectation, that your houſe might, upon a conſideration of the ſubject, grant us that redreſs, which will not be more acceptable to us as aggrieved individuals, than grateful on account of the connection which we truſt will be found between our ſucceſs and the progreſs of that goſpel, which, receiving with willing hearts as the laſt, beſt gift of heaven, we are ever ready to acknowledge, according to the ſcripture-repreſentation of it, as the only rule of faith and practice.

I have no occaſion to inform you, that an opinion

opinion at one time prevailed, that our petition was inadmiſſible, inaſmuch as it appeared to ſtrike at a fundamental article of the union between the engliſh and ſcottiſh kingdoms. A poſition, which, when politically conſidered, ſoon fell before the weight of argument adduced againſt it in the houſe of commons; and is liable to ſtill ſtronger objections, in a moral view; as, if acted under, it muſt for ever preclude the minuteſt reformation, although the legiſlature were convinced of its neceſſity; and might, eventually, involve the whole collected body of the people, in the guilt of impious and avowed rebellion againſt the majeſty of heaven, ſhould it ever become a general perſuaſion, that the articles in queſtion are eſſentially at variance with the acknowledged word of God.

The ground, on which our adverſaries at firſt oppoſed us, being now eſteemed no longer tenable, we are informed, that we have moſt to fear, from the prevalence of a perſuaſion, that ſome teſt, expreſſive of the ſenſe in which we underſtand the ſcriptures, ought to be required from the clerical part

of the eſtabliſhment; that ſome bond or center of union, eſſentially requiſite in the conſtitution of every ſociety whatſoever, is therefore neceſſary to the very exiſtence of a national church.

With the utmoſt deference and reſpect to your ſuperior judgment, I beg leave to ſuggeſt ſome hints to your conſideration, which, if purſued through all their conſequences, tend obviouſly to invalidate this darling argument of the adverſaries of our cauſe.

I requeſt, however, that the ſentiments offered upon this intereſting ſubject may be eſteemed as the ſentiments of a ſingle perſon, and not of the aſſociation to which I have the honour to belong. If the argument ſhall appear inconcluſive, the diſgrace will be, as indeed it ought to be, intirely my own; but if my reflections ſhall prove of any real ſervice to the cauſe of proteſtantiſm, I ſhall rejoice in having, in the remoteſt manner, contributed to the ſucceſs of a deſign, in which I am with heart and hand engaged.

In the diſcuſſion of our queſtion, I will not

not conſider the clergy as forming a corporation conſtituted for a merely civil purpoſe, the creature and the ſervant of the ſtate; becauſe I find that ſuch an idea has been judged offenſive: I will adopt the opinion of the adverſary; but will endeavour to uſe more preciſion in my terms.

Theſe words, "the church of England," properly ſignify the collective body of that part of the people of theſe kingdoms, who, being baptized into its communion, outwardly conform to, or, at leaſt, do not formally diſſent from its eſtabliſhed diſcipline and worſhip.

Under this idea, it might eaſily be proved, that the thirty-nine articles of the church of England cannot form the bond or center of union to its members; as but an inconſiderable portion of the engliſh people have ever ſubſcribed, or in any way aſſented to theſe articles, and a ſtill ſmaller portion can be ſaid to underſtand them.

The aforeſaid words have been alſo uſed to denote the eſtabliſhed clergy of theſe kingdoms. But, in ſtrict propriety of ſpeech, the eſtabliſhed clergy, either collectively or

repreſentatively taken, do not conſtitute the church of England; but, ſeparately conſidered, they are either rulers, miniſters, or teachers in that church.

However, as our adverſaries are frequently inclined to conſider the church as a ſet of chriſtian miniſters, aſſociated for the purpoſe of diffuſing the pure religion of the goſpel, voluntary in its firſt formation, but, at length, on account of public utility, allied to and ſupported by the ſtate, we will meet them on the ground, which themſelves have occupied, and accede to the definition, by which they ſeem determined to abide.

To the exiſtence and continuance of ſuch a ſociety ſome bond, or center of union is required. This poſition will be allowed in its unlimited extent.

But a queſtion ariſes concerning the nature of this bond of union. In this point indeed we ſhall differ very widely.

In order that our mental ſight may be preſerved as clear as poſſible from the ſuffuſions of prejudice, let us turn a moment from the church, in which the queſtion of the right and expediency of ſubſcriptions

is

is to be tried, and examine into thoſe prudential maxims, adopted in all ſocieties whatever; thoſe maxims I mean, which, being the reſult of human wiſdom, furniſh the members of each incorporation with the means of effecting the purpoſe of its inſtitution.

A number of men, deſirous of accompliſhing ſome purpoſe of acknowledged importance, combine themſelves into a ſociety, in order that united wiſdom and ſtrength may produce, what the ſkill and power of them ſingly, would not be able to effect.

In ſuch a caſe, the end and deſign of the aſſociation ſhould be expreſſed in terms the moſt perſpicuous and preciſe, which human language can afford; as every perſon of a ſociety merely voluntary, who forms not a juſt and accurate conception of its deſign, is only nominally a member, or, in other words, no member at all.

Let us, for inſtance, ſuppoſe that a ſet of gentlemen aſſociate for the purpoſe of promoting philoſophical inquiry. To inform the minds of men in every well-

authenticated philoſophic fact; to enlarge the ſphere of human comprehenſion, with reſpect to the knowledge of nature and her operations, would be the end or deſign of ſuch ſociety.

This deſign ſhould be expreſſed in terms ſo clear, that each perſon might perceive, that, upon admiſſion, he laid himſelf under an obligation to join with his aſſociates in promoting, to the utmoſt of his ability, the ſtudy of philoſophy, and in diffuſing the light of ſcience thence reſulting, among the various ranks and orders of the ſtate.

But further preciſion is neceſſary in our inquiry. Though a perfect comprehenſion be acquired of the deſign of the ſociety, yet, it is to be conſidered, that its deſign is not the ſame, and therefore by no means to be confounded with its bond of union, or with thoſe rules of conduct, by which it hopes to accompliſh its deſign.

A bond of union, when taken from its primary ſignification of a bond uniting things material, and applied to rational beings, is uſed to denote that principle, which connects them cloſely with each other,

other, and obliges them to concur in endeavouring the accompliſhment of their purpoſe.

In the preſent inſtance, it muſt ſignify a ſolemn obligation or engagement, entered into by the contracting parties, under the forfeiture of honour or of ſubſtance, honeſtly and faithfully to diſcharge the various truſts which may be repoſed in them; and to promote, by all juſt and legal methods, the laudable end of their aſſociation.

The meaſures, whereby the members may beſt promote this end, muſt be left to be ſuggeſted by individuals, and decided upon by the ſociety, as exigencies demand. As in the caſe before us, doubts may ariſe whether philoſophic knowledge may be beſt promoted by the uſe of the ſynthetic or analytic method of inſtruction. Or, a queſtion may be moved, whether there is not a probability that its bounds will be more enlarged by propoſing premiums, without any limitation whatſoever, as incentives to induſtry and invention, in every branch of uſeful ſcience, than by expending an equal ſum in inculcating what is already ſuppoſed

to

to be diſcovered, under the immediate view of perſons appointed by the ſociety itſelf.

The modes of procedure embraced by the ſociety, in conſequence of the diſcuſſion of ſuch queſtions, form its reſolutions; which are carefully to be diſtinguiſhed from its main deſign and bond of union. Its reſolutions may be changed at pleaſure. But while its deſign remains the ſame, and its bond of union firm and unſhaken, on account of the untainted honour of its members, the ſociety will ſtill ſubſiſt, and, from ſuch changes, frequently derive an increaſe of authority, influence, and ſtrength.

Let us now ſuppoſe that this ſociety, at a certain period, either apprehenſive of the power of enemies, intereſted in its deſtruction, or deſirous of extending its influence, ſhould apply to parliament for aſſiſtance and ſupport; or, that the king, of his own mere motion, ſhould grant a charter, with ſuch privileges and immunities, as may enable the aſſociated members with greater eaſe to accompliſh their deſign.

As the parties concerned in the donation of authority, or ſubſtance, have a right of defining

defining the conditions, on which they grant their favours, it is probable, that, upon the grant of ſuch patronage, the king or parliament would found a claim of adviſing, and, in ſome inſtances, of directing, the meaſures proper to be purſued. But this interference could work no alteration, either in the deſign of the ſociety, or the nature of its bond. Nay, ſhould any caſe ariſe wherein ſuch interference appeared to the members ſubverſive of the ſociety's deſign, they would be guilty of a breach of their bond of union, if they did not humbly remonſtrate againſt the impoſition: but, in every inſtance, where the meaſure adviſed does not run counter to the grand purpoſe of the aſſociation, nor lays the members under a temptation to deſert their charge, they are juſtified in ſubmitting to any regulations, propoſed by a power, from whence the ſociety derives authority, dignity, and ſupport.

The objections of prejudice will now begin to operate, as the inferences intended to be drawn from the preceding reflections can no longer be concealed. We will therefore change at once the object of our conſi-

derations,

derations, by the ſubſtitution of a ſingle word; and, inſtead of repreſenting the caſe of a ſociety formed for the purpoſe of advancing philoſophical knowledge, ſuppoſe it to be inſtituted with a deſign of promoting and ſpreading goſpel truth.

Each individual, who is a believer, certainly has it in his power, by various ways, to promote either the knowledge, or the practice of the religion of Jeſus. But it is very rationally concluded that he may do it with ſtill greater efficacy, if he acts in concert with men, who are ſimilarly inclined with himſelf.

An aſſociation is therefore formed, with a profeſſed intention of promoting the knowledge and practice of chriſtianity, by the perſonal labours of the individuals, who ſhall, from time to time, compoſe it.

The information and improvement of our ſpecies in the genuine principles of chriſtian knowledge, and the advancement of the cauſe of piety and virtue, conſtitute the proper end and deſign of this ſociety.

The members of this aſſociation moreover bind themſelves, by a ſolemn engagement,

ment, never to falſify or to deſert their truſt; but, on the contrary, to promote the laudable purpoſe of their inſtitution to the utmoſt extent of their abilities and power.

They engage, for inſtance, in the moſt ſolemn and public manner,* to be diligent in the ſtudy of all ſacred learning, in order that they may be able rightly to divide the word of God, and, with the ſtrongeſt powers of perſuaſion, to preach it to the people.

They profeſs that they will uſe both public and private monitions, as well to the ſick as to the whole, within their care, as need ſhall require, and occaſion ſhall be given.

They declare that they will be diligent to frame both themſelves and families according to the doctrine of the goſpel, and to make both themſelves, and thoſe with whom they ſhall be in any way connected, as much as in them lieth, wholeſome examples and patterns to the flock of Chriſt.

This engagement, viz. an engagement to be honeſt and ſincere, and zealous in the execution

* See the queſtions propoſed to the candidates for the prieſthood, in the office of ordination.

cution of their charge, may, with the utmoſt propriety, be ſaid to conſtitute their "ſacramentum," or their bond of union.

Our next inquiry muſt be concerning the meaſures, which ſuch voluntary ſociety embraces, in the various periods of its exiſtence; concerning thoſe maxims, and rules of conduct, by the help of which, it is enabled to effect its purpoſe.

Theſe meaſures and maxims muſt be various, according to the various exigencies of the times.

It may poſſibly appear an adviſeable meaſure in the ſociety, to ſet apart a certain portion of their common ſtock, as a fund for the education of youth in ſuch ſtudies, as may beſt prepare them, for the due diſcharge of the miniſterial functions.

The mode of this education, the nature of the qualifications for the miniſtry, and the manner of aſcertaining the knowledge and moral character of the candidates, are conſiderations of the utmoſt conſequence; and, therefore, ſhould be ſubmitted to the management of thoſe members in the ſociety, who are eminent for abilities, probity, and learning.

As I ſuppoſe that the preſiding perſons in this ſociety are, in their own minds, perſuaded, that the religion of the goſpel came pure and perfect from the perſons who were divinely commiſſioned to declare it to the world; it is to be imagined, that they will recommend the ſtudy of the ſcriptures, particularly thoſe of the new Teſtament, as a proper courſe of ſtudy, and propoſe ſuch regulations, as may tend to exhibit the revelation of heaven, pure and uncorrupted, to their fellow-creatures. They will be induced to adopt ſuch a mode of conduct, not only upon an idea of the beneficial tendencies of truth, conſidered without relation to its author, but alſo upon the full conviction, that this religion contains promiſes, the accompliſhment of which can only be expected upon the performance of thoſe conditions, which God, and not man, hath propoſed to our obſervance.

An hint is ſuggeſted by ſome individuals, that a ſubſcription importing acquieſcence in a ſet of doctrines, eſpouſed by men of acknowledged probity and learning, and by them maintained to be ſcripture doctrines, may greatly

greatly promote the end the ſociety has in view, viz. the knowledge of the goſpel in its primæval purity. And, in ſupport of this opinion, it is urged, that, on account of the united wiſdom of the ſociety being employed in the fabrication of ſuch articles, or formularies of faith and doctrine, the knowledge of the goſpel might be more promoted, by the ſubmiſſion of the preacher to ſuch a directory, than if he were indulged in the unlimited power of declaring to the people, whatever doctrines, himſelf ſhall be perſuaded, are contained in the books of holy writ.

But the expediency of ſuch a meaſure may be juſtly queſtioned. And indeed it has been frequently and ably ſhewn, that it directly tends to ſubſtitute, both in the mind of the preacher, and of thoſe who hear him, the precarious doctrines and inventions of men, in the place of that word which God revealed; that if ſuch ſubſcription be abſolute, it precludes the exerciſe of private judgment, and deprives us of thoſe advantages which may be the reſult of more careful inquiry, or the produce of the labour of maturer

turer years; that if the emoluments, which are allotted as ſtipendiary conſiderations for our miniſterial ſervices, cannot be enjoyed without ſuch ſubſcriptions, the proſpect of the advantage will be a temptation to inſincerity and prevarication to thoſe perſons, who, in honour, honeſty, and every kind of virtue, ſhould be enſamples of their flock; that if the terms, in which the ſubſcription be made, are ambiguous, or imply a certain limitation, ſuch ſubſcription will be either nugatory or enſnaring; that a ſubſcription to human articles, ſo far forth as they are agreeable to the word of God, is in fact no ſubſcription at all; and that every lawful end, propoſed by ſuch expedients, may be effected by a ſubſcription to the ſcriptures; the only meaſure, of this kind, worthy of being adopted in a ſociety, which is diſtinguiſhed from ſome others by an opinion, that the canonical books of the old and new Teſtament are a ſufficient rule of chriſtian faith and practice.

The danger therefore of prevarication in acceding to ſuch ſubſcription; the limitation of the exerciſe of private judgment, from whence ſuch beneficial conſequences

have always flowed; the too probable increaſe of that intolerant ſpirit, which prevails, more or leſs, in almoſt every ſociety of a religious nature, and muſt be nouriſhed by any extraordinary inſtance of reſpect which is paid to opinions merely human; the difficulty of obtaining a review of doctrines, however palpable their abſurdity, when they have once been received within the pale of an eſtabliſhment; ſhould induce the ſociety to reject a meaſure, which, were it to be ſuppoſed that the doctrines in queſtion could accord with the general ſentiments of its preſent members, might ſtill diſtreſs ſucceeding generations; may eventually defeat the very deſign of the ſociety's inſtitution; or, even render worſe than uſeleſs the labours of the perſons who compoſe it.

But I muſt again aſſert, that neither a conſent in opinion, with reſpect to articles of faith and doctrine, nor ſubſcription to them, were it invariably inſiſted upon by the ſociety on admiſſion, and every other extraordinary occaſion, can, with propriety, be ſaid to conſtitute its bond of union. Such bond, like the "ſacramentum" of the roman ſoldier, or of the early chriſtians, ac-

cording

cording to Pliny's delineation of their conſtitution, can only be interpreted, as a ſecurity for the conſtancy, fidelity, and other moral virtues, of the perſon who accedes to it, an aſſurance of his ſtedfaſt purpoſe to promote the chriſtian cauſe; and, therefore, ought not to be confounded with any particular meaſure of advancing it.

Whatever therefore may be the conduct of the ſociety: whether it adviſes or preſcribes ſubmiſſion to the ſcripture only, a deference to tradition, or, a ſubſcription to a ſet of articles explanatory of ſcripture: it is my firm perſuaſion, that ſuch ſubmiſſion, ſuch deference, or ſuch ſubſcription, however recommended or enforced forms not, as our adverſaries would inſinuate, the bond or center of its union.

And, that ſubſcription to the thirty-nine articles is not conſidered in this light, by the laws and canons of our church, is, I think, apparent from the following intereſting fact.

The biſhops, at their conſecration, lay themſelves under a ſolemn obligation, faithfully to diſcharge the functions of their office; but they do not again ſubſcribe the

articles in queſtion; or, in other words, the rulers and governors of the ſociety, who, in conſequence of their extenſive influence, are moſt able to defeat its deſign, and in conſequence of their more frequent intercourſe with the powers of this world, are under a ſtronger temptation than any of their brethren, to proſtitute that influence to unworthy purpoſes, enter upon their important truſt, without being called upon to declare their approbation, of what is termed its bond.

If it be pleaded, that they muſt frequently have ſubſcribed theſe articles before their elevation; it is anſwered, that if a ſingle ſubſcription be ſufficient, it is abſurd to require a reiteration of this ſecurity from every other clergyman upon appointment to a benefice, or elevation to a poſt of dignity and power. If, in defence of ſuch requiſition, it is urged, that upon entrance into office, the perſon, intruſted with a charge, ſhould openly declare, that his ſentiments, with reſpect to doctrine, are the ſame, as when he firſt ſubſcribed, there is a greater propriety, ſurely, in his giving this ſecurity,

when

when raiſed to the height of eccleſiaſtical authority. Upon entrance into a civil office, we are careful to remind each candidate for inferior honours and diſtinctions, of the nature of his truſt. We neglect not alſo to exact ſtill more expreſs aſſurances of fidelity and attachment to the eſſentials of the conſtitution, from him, who, once a ſubject, is become a king. A concluſion follows of the moſt important kind. Either the articles of the church of England are not to be conſidered, as forming the eſſence of our eccleſiaſtical conſtitution, or, upon the idea, that a reiterated ſubſcription to them, is with propriety required, the biſhops ſhould by no means be excuſed.

I ſhall now inquire what alterations would enſue, in caſe the king or parliament ſhould be induced to lend their awful name and ſanctions; and thus afford to the ſociety the acceſſion of an external ſtrength.

In the firſt place, it is clear that the interference of parliament will not alter the nature of the ſociety's deſign. The ſociety was inſtituted with a view to promote the knowledge and the practice of the goſpel.

Parliament, ſenſible of the great advantage which may be derived to the community from ſuch knowledge, and ſuch practice, arms its members with a power, and ſupplies them with an influence, ſuperior to what they before enjoyed. But although, from the ſupport communicated to the ſociety, by a donation of temporal poſſeſſions, or the grant of excluſive privileges, a right be confeſſedly gained to parliament, of directing its meaſures, and recommending rules and orders to its obſervance; yet parliament cannot, without the greateſt injuſtice and impiety, preſcribe ſuch rules of action, as obviouſly impede the progreſs of that knowledge, which the ſociety was inſtituted to promote; and therefore, if, through the connivance or neglect of former guardians of the ſtate, any deviation from the original intention of the ſociety, ſhould have received the temporary ſanction of the legiſlature, a ſucceeding legiſlature ſhould attend to every juſt remonſtrance, which points out ſuch deviation, and, by one deciſive law, bring back the eccleſiaſtical conſtitution to its primitive ſimplicity of purpoſe.

And parliament will be induced to ſuch a reſolution, upon this further conſideration; that, as the only reaſon to be aſſigned for its interference is a perſuaſion, that from the knowledge and the practice of the goſpel, a bleſſing will be derived upon the people, this expectation will be ſurely fruſtrated, if the public treaſure be expended in ſupport of a religion merely human, in ſupport of doctrines drawn up, perhaps, in diametric oppoſition to the word of God.

But, if the interference of parliament ought not to work an alteration on the ſociety's deſign, not all the parliaments in Europe can effect an alteration in its bond. Laws may injoin the form of words, in which the obligation is expreſſed; may preſcribe the ceremonies, with which it is declared; but its intrinſic nature is not altered by theſe contingent circumſtances. Its eſſence muſt conſiſt in an "ex animo" declaration, that the admitted member will labour to promote the grand deſign of the ſociety, viz. the knowledge and the practice of the goſpel, with fidelity, conſtancy, and zeal.

But, notwithſtanding the interference which I have now ſuppoſed, it may be proper, that the ſociety, with reſpect to many of its meaſures, ſhould be left to be guided by its own diſcretion. And this upon the idea, that it is below the dignity of legiſlature to direct all the movements of each ſubordinate corporation. And therefore the ſociety, or its rulers, as long as the civil rights of the ſubject are not invaded by their private reſolutions, will probably be indulged in preſcribing the means of aſcertaining the quantity of knowledge, and moral qualifications, of aſpirants to the miniſtry. But it ſhould always be with this expreſs limitation, that they preſume not to preſcribe any other qualifications as eſſential requiſites for admiſſion, except competency of learning, and proper teſtimonial of the morals of the candidate. His declaration of his intention to promote the deſign of the ſociety, and expreſſed reſolution of ſubmitting to its juſt and legal diſcipline, is the only ſecurity he can give with honour, is the only ſecurity which the rulers of the church ſhould be authorized to require.

Yet, ſad experience ſhews, that, in conſequence of the univerſal appetite for dominion, ſo apparent in the human ſpecies, the governors in this clerical ſociety will, from time to time, be induced to ſtep beyond the line of lawful power: and will labour to impoſe their own interpretations and opinions upon ſucceeding members of the ſociety, inſtead of ſimply injoining them to promote the nobler purpoſe of its inſtitution. Such innovations, however, ſhould be attended to, and oppoſed, in their earlieſt riſe; and, whenever diſcovered, be corrected by the aid of parliamentary viſitation. Otherwiſe they may gain ſuch ſtrength as to become incorporated with every act of the ſociety, until, at length, ſuch is the natural progreſs of religious deſpotiſm, they are eſtabliſhed, as we this day deplore, by the force of laws. Nay, are even conſidered as fundamental principles, in treaties and conventions between ſtates.

The foregoing reflections have a reference to the miniſters of the church of England, ſo far as they are conſidered in the light of licenſed preachers of the goſpel. The concluſions

cluſions which flow from them I will now comprize in a few words.

Firſt. The advancement of thoſe doctrines, which are contained in articles and confeſſions framed by man's device, cannot, with decency, be ſuppoſed to be the avowed deſign of any religious proteſtant ſociety, further than ſuch articles agree with the written word of God. And therefore, the promoting the knowledge and practice of that word, independent of its harmony with any ſyſtem of opinions whatſoever, is, or ought to be, the great, and indeed the only, aim of the eſtabliſhed clergy of this kingdom.

Secondly. No articles or confeſſion of faith whatever, whether conceived in human or even ſcriptural terms, can be the bond or center of union to a ſociety of chriſtian miniſters. Their only bond muſt be, an obligation, faithfully, reſolutely, and zealouſly, to promote the knowledge of God's law to the beſt of their underſtanding and ability, to exert each faculty in the inveſtigation of his will, and every power of perſuaſion in recommending the practice of it to their hearers.

And

And thirdly. Although it is allowed, that in every ſociety, whether ſupported by private contributions or parliamentary patronage, there is veſted ſomewhere a right of defining the conditions, upon the performance of which, its acting members ſhall become intitled to thoſe emoluments, which are allowed as ſtipendiary conſiderations for their ſervices; yet, it muſt be both abſurd and iniquitous in this ſociety, to preſcribe ſuch meaſures of conduct, as tend to defeat the very end of its inſtitution: and if its avowed purpoſe be to promote chriſtian knowledge and chriſtian practice, that is to ſay, to promote the progreſs of a religion confeſſedly divine, nothing ſurely can be more immediately ſubverſive of its deſign, than to require from each candidate for admiſſion an "ex animo" aſſent to a ſet of articles, expreſſive of the ſenſe of one particular ſect or age: as ſuch meaſure muſt unavoidably perpetuate thoſe traditional errors, which the ſociety was inſtituted to remove; and inſtead of diffuſing goſpel light, may ſpread one uniform gloom of intellectual and moral darkneſs, over every ſucceeding generation.

In

In this inquiry into the right and expediency of requiring ſubſcriptions from a national clergy, I have conſidered them as forming a diſtinct corporation from that general aſſembly, in which they are appointed to miniſter; and therefore by no means as poſſeſſed of an excluſive title to the name and privileges of the engliſh church. The clergy indeed have frequently been conſidered as the church of England, but I think erroneouſly; clergymen, ſingly taken, are only licenſed preachers, and perſons who hold ſome poſt or ſacerdotal office in the church; and, collectively conſidered, form nothing more than a particular corporation, endowed with ſuch emoluments and privileges, as are moſt likely to render them of general uſe. A chriſtian church, in ſcripture, and indeed in common acceptation, is an aſſembly of perſons met together for the purpoſe of expreſſing the religious affections of their hearts to the almighty, and of improving in the knowledge of his will, as revealed by his ſon. Every ſociety which conſiſts of perſons who believe in the divine miſſion of

Jeſus,

Jeſus, and meet together for the aforeſaid purpoſes, is a chriſtian church. Under this idea, the paſtor and the flock are abſolutely upon a level, and jointly may decree thoſe rites and ceremonies, which they, from time to time, ſhall judge will tend moſt to edification; they may enact whatever regulations they think proper, provided they do not treſpaſs on the temporal property, or civil liberty of the ſubject, nor claim to themſelves, or to their paſtors, whether congregated by prelates, popes, or kings, the exerciſe of an "authority in controverſies of faith." I will further obſerve, that whatever be the internal polity of a church, profeſſing faith in Chriſt, its lay members are guilty of the greateſt folly, provided they be really deſirous of improvement in God's word, if, by the requiſition of any explanatory articles whatever, they lay their lecturers under a temptation of declaring from the pulpit, other doctrines, than, what ſuch lecturers ſhall themſelves be perſuaded, are ſtrictly agreeable to the word of God. They ſhould rather bind them, by the ſtrongeſt obligations, to utter nothing except what

what they are convinced is conformable to eternal truth. The advantage of ſuch conduct would ſoon diſcloſe itſelf, in the improved underſtanding, and animated language of the preacher.

I might now therefore proceed to conſider, firſt, the reaſonable privileges of a ſingle church, according to the juſt and uſual acceptation of that term; and then aſcend to the conſideration of thoſe connecting bonds, whereby a number of ſuch churches may be formed into one collective whole.

But the conſideration of this ſubject is not immediately connected with my preſent purpoſe; which is only to ſhew, that ſubſcription to a ſyſtematical confeſſion of faith and doctrine, expreſſive of the ſuppoſed ſenſe of ſcripture, cannot, with propriety, be inſiſted upon from the members of a clerical eſtabliſhment, provided the avowed purpoſe of their aſſociation be, the information and improvement of themſelves and of their fellow creatures in chriſtian knowledge, and in chriſtian practice. And that it would be highly abſurd to conſider ſuch articles, or ſuch ſubſcription, were the ſociety to adopt the

the practice from a perſuaſion of its expediency, as the bond of union to its members.

I ſhall only beg leave to hint, that, if the thirty-nine articles of the church of England be ſaid to form the bond and center of union to that mixed multitude, who, with the moſt diſcordant opinions that can poſſibly be conceived, are or have been denominated her ſons, a controverſialiſt on this ſubject may deny the fact *. For, in the firſt place, if every perſon who by baptiſm is admitted into her communion, is to be eſteemed of that number, the apoſtle's creed is the preſent bond of union, as that is the real formulary into which we are all baptized.

In the next place, if no perſon is intitled to the appellation of a church-of-England-man, who has not given an unequivocal

* See an admirable letter, directed to the aſſociation at the Feathers, ſigned an "Old Man," in the London Chronicle of Auguſt 8, 1772, and in the London Evening-poſt of the 13th of the ſame month; alſo in the St. James's Chronicle of September 17, following; where this idea is inſiſted on, though in few words, yet in the moſt maſterly and deciſive manner.

vocal evidence of his aſſent to the doctrine which theſe articles contain, our church would be in a manner reduced to a wilderneſs, by the introduction of a bond of union, of a nature ſo complicated and myſterious, as muſt infallibly exclude an inconceivable majority from the rights of communion, who, in other reſpects, might approve themſelves uſeful and conſcientious members of our church.

Could I therefore accede to the dean of Glouceſter's general poſition, I ſhould ſtill maintain, that the preſent articles ſhould be utterly rejected. A bond of union, which is to ſerve for ſix millions of people, ſhould be plain and ſimple. No abſtruſe definitions ſhould enter into its contexture. It ſhould be marked by a preciſion ſufficient to diſcriminate the ſociety from thoſe communities, which either deny all revelation, or reject that which we admit: yet at the ſame time ſo general, as not to exclude any man, profeſſing faith in Chriſt, who, approving our forms of diſcipline, and mode of worſhip, is deſirous of joining in adoration

tion with us, and will give ſecurity for his peaceable demeanour.

I own, were I preſumptuous enough to propoſe a bond of religious union, in Dr. Tucker's ſenſe of the expreſſion, to this great nation, I ſhould approve of that which, in the caſe of the diſſenting miniſters, was lately patronized by your houſe. Let us be united in a profeſſion, that "the ſcriptures contain a revelation of the will of God, and that we are content to take them as a ſufficient rule of faith and practice." In ſuch a caſe, we ſhall certainly all be CHRISTIANS: and as the negative of the latter part of the aforeſaid declaration, is the fundamental principle of that religious ſociety, from which we profeſs, and ſhould ever wiſh, to be disjoined, we ſhall alſo then be PROTESTANTS. And indeed, we have no claim to the title, of which we occaſionally ſo proudly boaſt, unleſs we diſclaim the authority of man in religious matters, in a manner as expreſs, as that in which we now aſſert it.

From what has been urged in the preceding pages, one point at leaſt, I think, may be clearly proved, viz. that in order to form a juſt and accurate conception of the

queſtion, which now divides this nation, we ſhould conſider the clergy of this kingdom, as a corporation of men intirely diſtinct from the national church in which they miniſter, and of which they only form an inconſiderable part. The end and deſign of theſe ſocieties, their bonds of union, their internal polity, their meaſures, and their reſolutions, are eſſentially diſtinguiſhed from each other, and ſhould not therefore be confounded.

The abſurdity of the articles, or their contrariety with the word of God, were not inſiſted upon in the late petition; and this, becauſe, as frequently has been obſerved, an entrance into ſuch a controverſy would be a departure from our proper queſtion. Our adverſaries indeed have often endeavoured, by their publications, to engage us in ſuch unedifying diſputes. Nay, have even called upon us to give a confeſſion of our own. But, inſtead of pointing out thoſe inconſiſtencies which, alas, are but too apparent in our religious ſyſtem, we eſteem it more conſiſtent, as members of an eſtabliſhment, which claims the name of proteſtant, to remonſtrate againſt the impoſition

impoſition of every religious formulary of man's device, explanatory of the words and ſenſe of ſcripture. And we maintain, as the fundamental principle of the preſent application, that the ſecurity required of every prieſt, at the time of ordination, is the only teſt of orthodoxy which a proteſtant miniſter ought to give, or a proteſtant church can, with any conſiſtency, demand.

There is one point more on which I could expatiate; but your own reflections will anticipate whatever I can ſay. I mean the affair of academical ſubſcriptions. The univerſity of Cambridge hath, in the caſe of the firſt degree in arts, on account of the plea of youth, lately ſubſtituted the following declaration in the room of the old ſubſcription, viz. " I do, bonâ fide, declare, I am a member of the church of England, as by law eſtabliſhed." But, ſhould not the reverend gentlemen have conſidered, that many of our youth are, by privilege annexed to noble birth, allowed to take a maſter of arts degree at two years ſtanding; whereas the perſons they have affected to relieve, with a view of ſcreening themſelves

from parliamentary inquiry, muſt neceſſarily reſide till they have nearly completed four? Why ſhould the bachelors of muſic, of phyſic, and of law, be bound to the ancient formulary, and the bachelor of arts alone releaſed? The plea of danger to the conſtitution of the univerſity, will not avail the opponents of Mr. Tyrwhitt's generous propoſal. Such graduates will not be intitled, by the requeſted indulgence, to a vote in the Cambridge ſenate, or to any authority, which may render them formidable to the church. Beſides, the idea on which the oppoſition to the ſentiments of your houſe, (ſo explicitly declared on the 6th of laſt February,) is founded, is exceptionable and illiberal throughout. Degrees are the teſtimonies and rewards of literary merit; and ſhould therefore lie open to every ſon of ſcience, without diſtinction of party, ſect, or nation. They are eſſential requiſites, in many inſtances, to the enjoyment of honours and emoluments in the liberal profeſſions; but the act of conferring them does not of itſelf convey either emolument or authority, except in thoſe caſes where it would be injurious to ſociety to withhold them.

them. The phyſician indeed may practiſe under the ſanction of that authority, which the univerſity affords; but few, beſides Mr. Madan, will contend for the propriety of his ſubſcription to the articles of our church. And with reſpect to other inſtances, from which greater danger is to be apprehended, it may be obſerved, that no degree whatever will authorize the perſon, on whom it is conferred, either to miniſter or to preach in the church of England, without a legal ordination. And, even ſuppoſing we were to admit the illiberal idea, that the univerſities ſhould be conſidered as ſeminaries for the education of youth, in one particular ſet of doctrines; there is no room for apprehenſion, that the diſſenting intereſt would ever become dangerouſly prevalent in thoſe ſeats of learning; as every fellow of a college, upon admiſſion to his fellowſhip, ſubſcribes a declaration of conformity to the worſhip of the eſtabliſhed church.

I will conclude with obſerving, that, notwithſtanding the weight of epiſcopal influence, very many of the clergy, either in whole or in part, have lately declared themſelves in favour of our cauſe. And,

not-

notwithſtanding the diſſipated manners of the age, very many of our countrymen, of every rank and ſtation, appear intereſted in the fate of this important queſtion. They conſider it as a queſtion, which is then ſubmitted to the proper juriſdiction, when brought before the great aſſembly of the nation; and are perſuaded, that the peace, good order, and improvement of the ſociety, will be materially promoted by its juſt deciſion.

AN ENGLISHMAN.

Auguſt 31, 1772.

THE END OF THE FIRST VOLUME.

APR 1 [illegible] 1966